PER COPY FIFTEEN CENTS

Malaysia Message

SINGAPORE.
DECEMBER, 1936.
VOLUME 46.
No 12.

Contentment

Wise feeding means more than a healthy baby. It means a happy Mother, and a joyous home-coming for Father after his day's work. That is why so many Mothers feed Baby on "LACTOGEN."
"LACTOGEN" is a carefully balanced whole-milk food, full of the nourishment of rich cow's-milk, and adapted for Baby's delicate digestion.

A copy of the "LACTOGEN" Baby Book will be gladly given free to any mother who calls at our offices, or will be sent by post on receipt of 10 cts.

Nestlé's 129/135, Cecil St., Singapore
39c, Weld Quay, Penang
Bungsar Rd., Kuala Lumpur
Fryer Rd., Ipoh

"For Contentment feed baby on LACTOGEN"

CHELSEA STUDIOS

for EVENING SUITS

It's general opinion that a man looks best when in Evening Dress. This is definitely not the case when Suits are tailored by Wing Loong. We keep a man looking his best at all times and with a maximum of comfort.

WING LOONG

HIGH STREET, SINGAPORE PHONE 7627.

"THE HOUSE OF DISTINCTIVE TAILORING"

Bata

S.S. $1.00
F.M.S. $1.60

"WHITE CANVAS UPPERS: SOLID RUBBER SOLES."

FOR THE CLASSROOM & RECREATION!!

"WHITE CANVAS UPPERS: SOLID RUBBER SOLES."

S.S. $1.60
F.M.S. $2.00

Bata

PERSONALS

PROFESSOR EDWIN LEWIS writes from Shanghai to say that his plans to arrive in Singapore on the "President Wilson" December 12th have been indefinitely held up on account of the American shipping strike. The date of his arrival in Singapore is therefore uncertain.

REV. & MRS. C. M. WORTHINGTON have recently changed their residence to Welaka, Putnam Co. Florida, U.S.A.

BISHOP W. E. HAMMAKER has taken up his residence at Nanking, the city designated by the General Conference for his episcopal residence. He is opening an office in the Missions Building, Shanghai, where he will spend a few days each month.

MR. E. TIPSON, Secretary of the British & Foreign Bible Society, is in Singapore General Hospital recuperating from illness. He recently returned from Hongkong. We are glad to hear that Mr. Tipson is making satisfactory progress toward recovery.

The REV. C. E. FANG is confined to his bed in the District Hospital, Lumut, Dindings, suffering from an attack of rheumatism.

Miss M. DIRKSEN, who is in Foochow, China, studying the language is spending her spare time visiting our Methodist work in the Foochow Conference and investigating both girls' school and hospital work. She expects to be back in time for Conference in January.

The REV. D. P. COOLE is a frequent visitor to Taiping these months where he is helping with the work of Wesley Church.

The site for the new parsonage at Kampong Koh, Sitiawan, is being cleared and the building operations will soon be begun.

Farewell Function for Mrs. A. J. Proctor

The Staff of the A.C.S. Seremban arranged a very pleasant farewell tea at the Methodist Manse on Wednesday 14th October, in honour of Mrs. A. J. Proctor prior to her going on home leave.

The Rev. B. H. Baughman presided and Mr. Proctor was also present.

Speeches were made by the chairman, Mr. Yong Yew Kim, and Mr. S. Veerapen to which Mr. and Mrs. Proctor replied suitably.

Mrs. Proctor was the recipient of a beautiful gift.

News from Furlough Missionaries

The REV. and MRS. PAUL H. SCHMUCKER are spending their furlough year at Evanston, Ill., the seat of Northwestern University. Paul is enrolled as a student in Garrett Theological School.

The REV. and MRS. HERBERT F. KUEHN are also living in Evanston, taking work this winter in Northwestern University.

The REV. and MRS. WALDO S. REINOEHL are spending a few weeks in Chicago, visiting with Mrs. Reinoehl's father, Dr. McLaughlin. We are very happy to hear that the Reinoehls are planning to return to Malaya early in the year.

MISS HARVEY is living with her mother at 1754 Washington Boulevard, Chicago.

MISS RUTH HARVEY has recently undergone an operation and is making satisfactory progress toward recovery. She expects to return to Malaya sometime in April.

Reception to the Rev. and Mrs. Eklund

About four hundred people, representing the various communities of the Klang and Coast districts, were present on Saturday evening Oct. 24 at the reception held at the Methodist Girls' School in honour of the Rev. and Mrs. Eklund who have come back to Klang after a lapse of ten years to take charge of the Methodist Mission work.

The Rev. Eklund is now Principal of the Anglo-Chinese School, Klang.

After tea, Rev. Samuel Mr. Ee Swee Tian, Miss Ruth Sherwood, the Rev. P. L. Peach and Mr. G. S. Arumugam expressed the great pleasure of all in seeing the Rev. and Mrs. Eklund back in Klang.

They expressed the hope that the Rev. and Mrs. Eklund would be allowed to remain for some years in Klang which needed their leadership in various ways. The Girls' School for which Mrs. Eklund had been mainly responsible needed extension, the boys' school needed additional buildings, new churches had to be built and old ones had to be extended. For all these they needed leaders with vision and will.

The Rev. Eklund in reply observed that coming back to Klang was like coming home, for Klang was their first love in Malaya and they were happy to renew old friendships. They were overwhelmed with joy at seeing the work they had helped build up and extended. There should be no distinction of race, colour or language, all should pool their efforts and use them for the service of mankind.

—*Malay Mail*,

Rev. Matthew H. Barat

The Sumatra Mission Conference has lost a loyal and well beloved member, Pandeta Matthew H. Barat, whose death occurred in Taroetoeng, Sumatra, November 18th. Shortly after the close of the 1936 session of the Sumatra Mission Conference last January he began to suffer from heart trouble and finally left his appointment in Rantau Prapat to seek hospital treatment in Taroetoeng near his home village. Unfortunately the treatment failed to have the hoped—for results and his colleagues now face the loss of a faithful and beloved co-worker.

Pandeta Matthew was one of the pioneer Bataks. He, together with three or four other Batak young men, came from Batakland on foot through the mountains to Bandar Poelau on the Asahan River where they took a small boat to Tandjoeng Balei from which port they sailed to Singapore together with their leader Pandeta Lamasana L. Tobing. That was in 1908. After spending a few years in training in the Jean Hamilton Training School, Singapore, Matthew was sent to Java and took up his first appointment in Tjaloear, near Buitenzorg, in 1912. Here and in other appointments in that neighbourhood he gave a good account of himself as preacher and teacher in the Malay Schools. In 1926 he was transferred to the Sumatra Mission Conference and appointed to the Laboean Bilik Circuit. At the time of his death he was stationed at Rantau Prapat where he served, with much effectiveness, a very large circuit.

We who have come to know and to love Pandeta Matthew will miss his genial presence very greatly. He was an earnest, loyal minister of Jesus Christ. He possesed that unique ability which enabled him to win the respect and support of those among whom he worked, whether they were Bataks, Chinese, Malays, or Europeans. Some of his brother ministers may have been able to excell him on the platform, but certainly he was second to none as a pastor in the bounds of his own parish, winning and maintaining the goodwill of the Christians and the non-Christians as well. Though dead, the memory of his ministry and friendly visitations will continue to speak in the communities which he served as pastor.

To his widow and to his fatherless children our hearts go out in genuine sympathy. It is our prayer that the God of all comfort will strengthen and support them, as, with the consciousness of this great loss, they face the coming years.

The writer of this tribute, in as much as he had the privilege of working with the Rev. Matthew H. Barat from the time of his arrival in Java until a few years ago, feels that he has lost a loyal friend and brother in the passing of this Batak Christian minister. May his mantle, falling on some of the younger Batak men of this generation, inspire them to equal devotion as good ministers of the Living Word.

R. L. ARCHER,
Singapore.

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

THE COILED-COIL LAMP GIVES UP TO 20% MORE LIGHT FOR THE SAME CURRENT CONSUMPTION:—A definite safeguard against eyestrain.

CROMPTON COILED-COIL LAMPS.

Sole Agents.

UNITED ENGINEERS LIMITED.

17-19 Battery Road, Singapore and Branches.

Cold Storage Bottled Milk is

The Best

Used in ***ALL***
Government Hospitals in Singapore.

Singapore Cold Storage Co., Ltd.

PRACTICE LIMITED TO THE EYE.

Specializing:
Ocular Muscle Anomalies.
Complicated defects of vision.
Glasses if needed.

R. A. THOMPSON, D.O.S.
(Dr. of Ocular Science)
4, Arcade (Ground Floor.)
Singapore.
Phone 3002.
35 Years' European Clinical Experience.

BEST NEW BOOKS
Autumn Publications of S.C.M.

God and Man—Professor Emil Brunner	**$2.50**
An Interpretation of Christian Ethics—Reinhold Niebuhr	**3.00**
Democracy and Revolution—L. A. Fenn	**1.25**
Man and His Maker—Percy Dearmer	**1.75**
Christianity in Thought and Practice—Archbishop William Temple	**1.25**
Shaping the Future: A Study in World Revolution—Basil Mathews	**1.25**
Prophet and Priest in Old Israel—Dr. A. C. Welch ..	**2.25**
Songs in the Slums—T. Kagawa	**1.25**
A Christian Manisfesto—Edwin Lewis	**1.25**

Methodist Book Room
10 Mount Sophia,
Singapore.

Please help the Malaysia Message by patronistng our Advertisers.

The Malaysia Message

December, 1936. Vol. 46. No. 12

THE Y.W.C.A. REGIONAL CONFERENCE AND WORLD'S Y.W.C.A. EXECUTIVE MEETING IN CEYLON

By Celeste B. Amstutz

When we realize that the first organization of women, The Female Sense Society, formed in 1807, had to have a man to count their money and offer their prayers, we know that the Y.W.C A. Regional Conference is a milestone. There, in a programme planned and carried through by women, delegates from thirteen countries, plus visitors from many more, met to discuss and suggest solutions for problems affecting women.

According to Arnold Bennett, "a committee is a device for wasting time and for flattering the conceit of opinionated people" but those of us who were privileged to attend the Conference committee sessions insist on differing with him. That it was overwhelming we have to admit but we hasten to attest to its creativeness.

At the boat a newspaper man asked, "What do you expect to settle?" I replied that we didn't expect to settle anything nor did we attempt it.

When the World's Council meets it is usually in Europe, with the result that few Asiatic representatives can get there. Also, there is so much business that little time can be devoted to specific questions of the various countries. Therefore, it was suggested that regional conferences be held in order to lay out common problems, compare notes and pool resources. In order to insure more Eastern participation, the World's Executive met in Kandy immediately after this Conference, so the World's Committee members were able to attend both. Certainly the objective of fellowship was foremost, and we feel was to a very large extent realized, as China, Japan, Korea, Burma, Malaya, Ceylon, The Netherland Indies, India, Siam, Australia, New Zealand and the Philippine Islands, with the World's committee representing many other countries, met in harmony.

Ceylon lived up to its reputation as one of the most colourful of tropical islands; our memories are mostly in colour, of the saris as well as the trees and flowers. Sitting under a punka or looking at the names above the shops one felt quite at home for they were so like what we find in Malaya, but as we witnessed the Kandyan dancing or watched the elephants perform we realized that we were in a land fascinating and different.

The subjects of the Conference were:

1. My Country as a Background to the Work of the Y.W.C.A.
2. The Place and Contribution of Women.
3. The Message of the Y.W.C.A. in Asiatic Countries.
4. The Problem of International Relations.
5. Leadership.

As we considered these, in presentations and discussions, our geography and history were retouched, our sympathies went beyond ourselves, and we ran the gamut of emotions from shame to pride. All our plans were concerned with the fulfilling of our purpose: "To associate young women in personal loyalty to Jesus Christ and to encourage fellowship in the Christian Church, to promote growth in Christian character and service through physical, mental, social and spiritual training, and to become, through love, an international force for the extension of the Kingdom of God."

Miss Asch van Wijck, World's President, set the tone of the Conference in her opening address. She mentioned her pride in an organization that crosses all barriers and includes all races, denominations, ages and occupations. She outlined briefly our problems which vary so greatly in different lands. In some countries there is no homogeneity, in some a very small percent of the population is Christian, in some there is a strong spirit of Nationalism and in some none. In some the name of Christ is heard only to be opposed, in some the difficulty is that Christ is brought to the conquered by the conquerors, in some governments are stable while in others change seems to be the watch-word. In some countries a great price has to be paid to extend a hand of helpfulness. Anywhere we ask: What is the condition of your women and girls? How can we help? and the way opens for us to do something.

Our Association is not static; the verbs in our purpose imply action.

Jesus is our Light, and in a Conference, we bring our problems and hold them in that Light to see where they are unsound and where they are healthy, and through Him seek to make them whole.

Another most helpful part of the Conference were the lectures by Miss Anna Rice, National Secretary for the U.S.A. She said, in part:

"The Y.W.C.A. must have chameleon-like

(*Continued on page* 16)

FROM THE EDITOR'S DESK

The Malaysia Message

THE STAFF

Editor:
PAUL B. MEANS

Contributing Editors:

W. T. CHERRY
H. B. AMSTUTZ
MISS DOROTHY MORETON
C. G. JACKSON
G. S. ARUMUGUM
MISS LILA M. CORBETT
MRS. LORA B. PEET
D. D. CHELLIAH
MUARA L. TOBING

Publishers:
THE METHODIST MISSION, SINGAPORE, S.S.

Annual Subscription Rates:

Straits Settlements	$1.00 United States	$1.00 U.S.
British Isles	2s. 6d. Dutch East Indies	f1
	India and Burma Rs. 1-14-0	

Subscriptions payable in advance.

Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.

Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

MAN'S NEED OF SPIRITUAL GUIDANCE THROUGH BOOKS

Read Acts 8:26-40

When the evangelist Philip met the Ethiopian ambassador on the road to Gaza, he heard him reading from the prophet Isaiah, and apparently at once guessed that the man was reading the words without any appreciation of their meaning. His question "Understandest thou what thou readest?" might be asked of many of us today, as we pick up our Bibles. as we study our school geographies or as we read the daily newspapers. The Ethiopian ambassador was frank to confess his ignorance in the answer "How can I except some man should guide me?"

Philip immediately became the ambassador's guide and interpreted to him the meaning of the words of the prophet. How many people in our schools and churches give up reading the Bible because they have no one like Philip at hand to guide them in their reading! In Philip's day people had to depend upon educated and scholarly guides, but today we have expert guidance given us in books, when at will we can call the best minds of the ages not only to guide us in our reading of the Scriptures but to guide us into all departments of knowledge.

Under the skillful guidance of Philip, this book of the prophet Isaiah became at once the basis for spiritual understanding which broke down the barriers between the Ethiopian and the Jew and there sprang to life a spiritual fellowship in Christ which changed the heart of the Ethiopian. How historically significant was that meeting, for the Ethiopian was not only baptized into the faith but he straightway returned to his own country of Ethiopia (modern Abyssinia) to preach the Gospel to his own people. The history of the Abyssinian people as a Christian nation began in the meeting with Philip so that today Emperor Sailassie can claim to be the descendent of the oldest Christian ruling house in the world, a claim based upon the passage taken from Acts 8:30.

Philip had to understand before he could evangelize. With his understanding of the prophet and of the message of Jesus, the text of Isaiah suddenly glowed with meaning and from a meaningless dead letter it became vibrant with life, so real that the Ethiopian became gripped with a divine power and he surrendered his life to God.

Philip's service to the Ethiopian was the service of intelligent guidance. This service today we can find in books.

Erasmus, the scholar of the Reformation, who believed that the pen was mightier than the sword declared, "First I buy books and afterwards I buy clothes".

Fenelon, the great French scholar, and bold critic of French politics stated: "If the crowns of all the kings of Europe were laid down at my feet in exchange for my love of reading, I would spurn them all".

Stanley Baldwin, Prime Minister of England, employer of labour, country gentleman and cousin of Rudyard Kipling has said that after the orgies of political campaigning he purges his mind and conscience by reading the Odyssey, the Aeneid or the Odes of Horace.

Dr. S. Parkes Cadman, one of the greatest scholars and preachers of modern Protestantism, says in one of his books: "Sancho Panza, the inimitable squire of Don Quixote, exclaimed 'Blessed be the man who invented sleep!'. I would add 'Thrice blessed be he who invented printing!' As I recall the peaceful and exhilirating hours that reading has vouchsafed me I confess it is my chief restorative".

To an aged lonely bachelor, Dr. Cadman gave this advice: "What could be more delightful or afford better protection against crabbed feelings or churlish tendencies than pictures and books?

"I can imagine nothing more depressing than living in a room with neither pictures nor books and brooding over days beyond recall".

Gibbon: "A taste for books, which is still the pleasure and glory of my life."

Sir John Herschell: "If I were to pray for a taste which would stand me in stead under all variety of circumstances and be a source of happiness and cheerfulness to me through life and a shield against its ills, it would be a taste for reading."

Isaac Barrow: "He that loveth a Book will never want a faithful friend, a wholesome counsellor, a cheerful companion and an effectual comforter. By study, by reading, by thinking, one may innocently divert and entertain oneself as in all weathers, so in all fortunes."

Anthony Trollope: "This habit of reading, I make bold to tell you, is your path to the greatest, the purest and the most perfect pleasures that God has prepared for His creatures.....it lasts when all other pleasures fade."

Jeremy Collier: "Great books support us under solitude, keep us from despair, help us to forget the crossness of men and things, compose our cares and passions and lay our disappointments asleep."

CAN CHRISTMAS BECOME REAL?

Has Christmas ever seemed to you like a dream or a fairy-story, beautiful but unreal, an emotional experience which is soon forgotten when we return to earth or come back to real life? With so many beautiful customs and ceremonies built around Christmas, have you not often been carried away by the beauty of these externals and so have failed to see and appreciate the essence and soul of Christmas?

How that Christmas story has been adorned and embroidered and tinselled down through the ages! The story has been interpreted into art by the great artists of Europe, whose masterpieces hang in the galleries of Italy, Germany, France and England. How many artists have painted Madonna and Child, the Shepherds, the Nativity, and the Adoration of the Magi! How many times the story has been set to the most sublime and stately music, with its message interpreted in words that the poets of the ages have sung!

Then there are the Christmas plays and pageants, where again in new form the Christmas story is dramatically brought before us.

Christmas somehow after all these experiences seems like a play, a make-believe, lots of tinsel and beautiful music, so much embroidery and adornment but essentially far removed from the humdrum, everyday actualities and realities of life.

Aesthetically Christmas has been made the most glorious of all the church festivals, and so we revel in the beauty of the creation, forgetting the glory of the Creator. It is easy for us to celebrate Christmas, because it is a merry, jolly season, but to feel Christmas and to live the spirit of Christmas is an infinitely more difficult thing.

Christmas is essentially linked with the birth of Christ, the Advent of God's Son, the Incarnation of God's Spirit, when the Word became flesh and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth. Now theologians may tell us what these words mean, Biblical scholars in careful exegesis may vividly portray the background and the context of the Christmas story, church choirs may regale us with Christmas carols and music, with beautiful and inspiring Christmas sermons, and yet the whole affair still be to us as unreal as a dream and as remote and as intangible as the morning star.

The mystery of Christmas is the mystery of the Incarnation and the mystery of the Incarnation is the mystery of our being able to share in the Incarnation. The coming of the Christ Child should open our eyes to seeing the sacredness of every child of God; wherever we see children growing up in squalor and poverty, living in ignorance and disease, denied their birthright which they have from God in Christ, our hearts must be pained that Christmas is for these so far away. A good home and education is the birthright of every child and Christmas becomes real only as every child can enter into this birthright.

The coming of the Christ Child has brought divine glory to Mary, the mother of Jesus, but it has also brought divine glory to every mother. Because we believe in Christmas, we accept it as our responsibility to help achieve suitable living conditions for every mother, as she nurses and cares for her child. Abundance of life is the birthright of every mother, but in a world and in a community where we see this birthright denied, the Christmas story can only be partially told.

The coming of the Christ Child has brought the message of Peace on Earth, Good will toward men, which is the great longing of all the ages, even today. Yet when we see that spirit of peace and good will denied and trampled under foot by the Machiavellian rulers of the present day, by the "Merchants of Deaths", whose greedy lust for power stops at no barbarity, we can not be so smugly complacent as we sing the Christmas carols. Those Christmas carols mean that we are heralds to carry the message of peace to the ends of the world, and that we are prepared to suffer in following Christ, whose name is the *Prince of Peace*.

In our celebration of Christmas let us carry our reverence for the Christ Child and the Mother Mary over into an appreciation of the sacredness of every human life, a passionate reverence for all of life. Let us see the event of Christmas, not merely as an event ages ago, but as a present universal promise which it is our mission to help Christ in realizing. Let us see Christmas, not as something apart from the sin and suffering of the world, but as the divine glory transfiguring every person and every event, calling each one of us back to the love of the Heavenly Father.

"For unto you it is given in the behalf of Christ not only to believe on him but also to suffer for his sake." (Phil. 1:29).

"I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." (Romans 12:1).

"While Shepherds watched their flocks by night"

A HYMN OF PEACE

Tune, "The Son of God Goes Forth to War"

The Son of God, the Prince of Peace,
Seeks all the world to gain
For brotherhood and common good;
Who follows in His train?
Who first can curb his own desire,
And selfish pride restrain;
Who quenches hate's unholy fire,
He follows in His train.

All fearless souls who love their land,
But claim no better birth
Than that which makes humanity
Akin through all the earth;
Who will not seek by pow'r nor might
Another land to chain;
Who lose themselves to win the right:
These follow in His train.

Make firm our courage, Prince of Peace,
Unite our wills as one,
That we from striving may not cease
Until Thy peace be won.
Give us Thy strength to bear Thy cross,
Be true, in spite of pain;
O Christ, to us may grace be given
To follow in Thy train.

OSCAR AND MARION MAURER.

(First published in the *Christian Century;* now slightly revised.)

THE TOILERS' CHRIST

To thee, O Lord, the toilers came
In ancient Galilee.
They found in thee a friend whose name
As sacred in their hearts became
As David's memory.

They saw Thee turn to them at night
From stately homes of ease.
They heard thee speak the Widow's Mite
And parables that scourged aright
The lordly Pharisees.

And yet they knew Thy gracious friends
At quiet Bethany.
They heard how Nicodemus wends,
And Chuzas' wife their money sends
To speed Thy ministry.

They sought Thee by the lakeside fair
When morning lit the sky.
They breathed the Spirit mountain air
As near to Heaven as Earth could bear
Or humble hearts could try.

Their sick they brought at eventide,
The lame, the halt, the blind.
The cripple threw his crutch aside!
The palsied leaped! And dumb lips cried!
The maniac had his mind!

They were an eager brotherhood
In fellowship with Thee;
For they as one together stood
And rich and poor were comrades good
In Love's fraternity.

Now help us Lord to live like Thee
While Love a vigil keeps,
In London town beyond the sea,
In New York's crowded tenantry
And Peiping's myriad streets.

—Worth M. Tippy.

TUBERCULOSIS—A BY-PRODUCT OF OPIUM

Gradually people are being informed in these days about the direct injuries to the body caused by the use of opium. We know that it is a poison which has a disastrous effect on the body, especially upon the whole digestive system and the nervous system, including the brain. Apart from these bad results directly upon the body, there are indirect results, also, which are appalling to think of.

Tuberculosis is a disease universally prevalent and universally dreaded. Courageous scientists are bending every effort to discover means of conquering the tiny organism which causes it, but so far with little success. Much has been done, however, in the way of prevention, i.e., warning against spitting in public places, urging the use of disinfectants, etc.

Now the fact is brought to light that the practice of smoking opium is one of the means of spreading tuberculosis. In a public address, Dr. Chen Su Lan, President of the Singapore Anti-Opium Society, calls attention to the fact that by far the greater number of cases of tuberculosis in Malaya occur among the Chinese. It is also true that most of the opium used in Malaya is used by the Chinese. On the basis of these two sets of facts, Dr. Chen has carried out an investigation which points to a very close connection between tuberculosis and the use of opium among the Chinese in Malaya. In his opinion, the infection is passed on in the following ways: (1), by the pipe which is used by many people and can be disinfected only with difficulty, and except in Government shops disinfection will probably never be attempted; (2), by the practice of opium-smokers breathing through the mouth, thus giving freer access to the tubercular organism; (3), pyorrhea, a disease of the teeth and gums, caused, among other things, by opium, preparing the way for the easy entrance of the tubercular organism into the body; (4), the habit of spitting by the smokers; (5), the general weakness of the body rendering it less resistant to the tubercular organism.

These seem to be very possible causes of tuberculosis, well within the range of reason, and a means of spreading it rapidly among those who use opium. It will be well for medical men and scientists to give careful consideration to these views, and if they are found to be valid, there is another very urgent reason for the suppression of the opium traffic in addition to those already known. If tuberculosis can be checked among such a large group of the population of Malaya by elimating the use of opium, certainly in the interests of public health and the general public welfare steps should be taken in that direction.

RULES FOR TEMPERANCE

1. Intoxicating drinks can do no good as a beverage, and there are always safer and surer remedies to use in case of sickness.

2. The idea of moderation is full of deceit and our estimate of our own will is usually a mistaken one.

3. The drinking habit is the cause of the larger portion of the misery, poverty and crime in our land.

4. Both science and experience prove that even moderate drinking is injurious to the health.

5. Eternal interests are often forfeited through drink, for the Bible declares that no drunkard shall enter the kingdom of heaven.

6. The Bible pronounces no blessing upon drink but many upon total abstinence.

7. It is easier to keep a pledge publicly solemnly given, than a simple resolution.

8. The pledge protects us from the solicitations of our friends and removes us from the temptations of the saloon.

9. Persons miscalculate their ability to drink in moderation and become slaves to the drinking habit before they are aware of it.

10. Intemperance obstructs civilization, education, religion and every useful reform.

GREAT SCOURGES MUST BE CONQUERED, SAYS PROMINENT PHYSICIAN

John Graham Wilson, M.D., of the Pennsylvania State Hospital at Norristown (Pa.) *Times Herald*, says:

Adults as well as children must be taught that the great scourges of mankind are war, alcoholism, syphilis and tuberculosis. These scourges can and must be swept off the earth. Civilization cannot endure unless they are stamped out. They cannot be regulated or licensed, and they cannot be quarantined or restricted to certain areas or localities, and people cannot be vaccinated against them, and prophylactic serums and anti-toxins will not cure them. They not only kill, maim and destroy the living but they deform the bodies and weaken the intellect of generations unborn. They are the primary and direct progenitors of the idiots, imbeciles and other defectives. They seldom attack the aged and infirm. They destroy the fathers and wither the growing child in its mother's womb. They gather in their deadly embrace the young and the vigorous, leaving the weaklings and defectives to reproduce their kind. They leave a trail fraught with disaster and poverty wherever they rage.

(This page is prepared by the Committee on Public Morals of the Methodist Episcopal Church).

WORLD HAPPENINGS

Madrid's Brave Defence

The fierce civil-war in Spain, concentrated in the fight for Madrid, the capital, has continued to be the major political interest of Europe for November. All the latest instruments of modern warfare, with all their horror, have been playing upon this strategic city. The artillery bombardments and the air raids of the insurgent planes, by day and night, dropping giant bombs and flaming parachutes, have brought destruction to civilian and military alike. Seventy school children were killed when one bomb landed on a playground where 100 school children were playing. One must say that in the face of a hellish onslaught of bombs, shells, guns, tanks, machine-guns and hand-grenades, the defenders of Madrid have put up a brave defence, tenaciously resisting the rebel, Fascist forces. Although gas, water, and food supplies have been disorganised, if not cut off, the Government with still some 100,000 troops in the city, are still determined to hold out. "This is our Battle of the Marne" they say though the situation becomes more critical and threatening for them every day. The Cortes (Assembly) together with President Azana and all members of Cabinet have left Madrid for Valencia, the new seat of Government.

With Spain noted from the Middle Ages for its cruelties, it is not surprising that horrible atrocities are occurring. According to officials of the Rio Tinto Mines, the insurgents have publicly executed over 1,500 Cummunist miners, including 100 women.

There are charges made by both sides that arms are being smuggled in contravention of the Neutrality and Non-Intervention Pact, with Italy, Germany and Portugal supporting the insurgents, and with Russia giving active assistance to the Government. The Non-Intervention Pact, proposed by Premier Blum of France, and signed by all the principal European powers, serving as a mere screen for the most unscrupulous to work their designs, has become a farce and a dead letter because of the inability of any international agency to supervise port and border cities. Italy, Germany and Portugal continue to supply the Fascist Generals with all the munitions they need to destroy the inhabitants of Madrid. The editor of the well-known Catholic paper "Cruz y Raya" José Bergamin, has stated that the fight of the Government against the insurgent generals is the fight of a living Spain against a dead Spain, the fight of the Future against the Present. He concludes with these words, "It is the Christian civilization and culture of the Occident which is now fighting together with the Popular Front." Will the democracies of Europe wake up in time to save Europe from a Fascist conflagration?

Japan, Germany and Russia

The second most prominent bit of news for the month was the well-confirmed report of a German-Japanese agreement, allegedly for the purpose of fighting Communism but in reality an agreement for mutual assistance in case of war with a third State. As this third State is generally interpreted to be Russia, the purport of the agreement is to bring Germany and Japan into alliance against Russia. This action, coupled with Germany's recognition of Italy's conquest of Abyssinia, and her recent repudition of the remaining clauses of the Treaty of Versailles, regarding the internationalisation of the Rivers Rhine, Elbe, Danube and Moselle, has in no way served to relieve the international tension. The Times of London says that Japan in this agreement has irritated relations with Russia, jeopardised her own freedom of action, without any considerable compensatory advantages.

One immediate result of the formation of this block was the announcement by the Nanking Government of its decision to terminate the services of all its German advisers from January 1st next year. Germany's agreement with Japan it is thought will include a cultural agreement, such as the one with Austria, providing for the exchange of artists, professors and students (only a euphemism for propagandists).

The announcement of the German-Japanese agreement has only drawn clearer the lines of the coming world struggle. The division today is not between Communism and Fascism but between war and peace, between countries which glorify war and those which desire peace. Japan, Germany and Italy are out of the League of Nations, primarily because they refuse to abide by any international agreements, and are isolated from the other countries of the world because of their ambition to annex more territory.

M. Litvinoff, the Soviet Commissar for Foreign Affairs, recently emphasising the Soviet desire for peace declared that there were only two possible policies in international relations, collective security and rapprochment with aggressors. Relying on its own means of defence, "ready for any possible adversary, or even possible combination of adversaries," the Soviet was waiting to see how Europe would decide, but knew that Europe could not achieve peace without them. It was not a question of isolating the Soviet, said M. Litvinoff, but of isolating the other countries of Europe in order to render them defenceless.

Mussolini

Addressing a crowd of 150,000 people at Bologna, Mussolini recently declared: "At the end of the fourteenth year of the Fascist era I offer an olive branch which springs from an immense forest —a forest of 8,000,000 bayonets, well sharpened and gripped in young, firm hands." With scathing references to collective security and the League of Nations, Mussolini said that Italy can never forget that the League, which attempted to wreck a work of civilization in Abyssinia organised against them with diabolical ingenuity.

At least Marshall De Bono, Italian Army Chief in Abyssinia, in a recently published book, admits with extraordinary candour that Italy won the Abyssinian war not by military successes but by means of extensive bribery. With precise instructions from Rome to bribe the chiefs of the population, Mussolini's agents poured money into Abyssinia and then said "WAR." With Italy standing unmasked today before the world as an aggressor and archviolator of treaties, it is just as well that the announcement is made in the "Giornale d'Italia" of Rome that "Italy has left the League of Nations." Italy, it is said, does not deny Britain's right to rearm, but desires to know against whom these armaments are directed. The latest speech of Mussolini reveals him as the master of bluff and braggadocio, a characteristic of every dictator.

Let us not forget that Italy still has many friends of peace whose voice is silenced. At great personal risk Italian friends of peace have sent the following letter to the Secretary General of the League of Nations:

"Your Excellency,

The dictatorial Government set up by the Fascist Party, acting in the name of forty-four million Italians whom it has deprived of every possibility of expressing their opinions or wishes, has conducted a cynical, barbarous, and cowardly attack on a People to whom in 1923 the Italian delegate to the League of Nations, Count Bonin-Longare, in his speech advocating the admission of Abyssinia, paid the following tribute: 'The remarkable tenacity of this People, which has enabled it to preserve across the centuries both its religious and its national character, entitles it to our respect and to the fullest justice.'

"In perpetrating this act of aggression the Fascist Government has reduced the greater part of the population of Italy to servitude by a regime of violence which has now lasted for fourteen years; has in these last months violated Italy's most solemn international obligations—the League Covenant and the Pact of Paris; has proved unfaithful to the glorious traditions of the Italian Renaissance and Risorgimento, to the Gospel of Giuseppe Mazzini, to the ideals of the "Great War" fought in the name of Nationality and Democracy; and has broken the most fundamental rules of morality, of natural law, and of religion.

"Now the ghastly tragedy has issued in base comedy. The 'Pax Romana' is generously granted to the victim, while the assassin, confident that he will not be punished, proceeds unhindered to reap the fruits of his act of brigandage, announcing the foundation of an Empire. "Dum desolationem faciunt, pacem apellant."

"We, men and women of all ages, Catholic and Protestants, representatives of many different regions, classes, professions, and social and political tendencies, but united in a common religion of Humanity, wish to inform your Excellency and the Council of the League of Nations that:

"We dissociate ourselves, in the most definite manner possible, from every kind of solidarity with the acts of the Fascist Dictatorship, from its origins and the "March on Rome" to its conquest of Addis Abeba.

"Long live the League of Nations!

"For the individual signatures which fascist tyranny makes it impossible for us to place here, are substituted, as witnesses and guarantors of our existence and of our representative character, the signatures of the following:

Leonhard Ragaz
Charles E. Raven
Romain Rolland"

(The complete text of the above letter is contained in the October, F. O. R. Bulletin).

America's Landslide for Roosevelt.

President Roosevelt was re-elected as President of the United States for another four years, by one of the largest majorities in the history of the American republic. The President received some 418 electoral votes to Governor Landon's 64. As the result of the election foreign trade circles are optimistic, anticipating the continuance of America's reciprocal trade policy and trade agreements. Another result will be the continuance of Roosevelt's Strong navy policy. In his final speech of the campaign at Madison Square Garden, New York, the President denounced "the powerful interests striving to restore the doctrine that Government is best which is indifferent. Never before in all our history have these forces been so united against one candidate. They are unanimous in their hate for me and I welcome their hatred. I would like to have it said of my first administration that in it the forces of selfishness and lust for power met their match. I would like it to be said in my second that these forces met their master."

Being thoroughly discredited as a result of the election, the "Radio Priest" Father Coughlin has announced his withdrawal from radio activity "in the best interests of all the people". Another person who was thoroughly discredited was Mr. Hearst, tycoon of the Hearst Press.

GREAT BRITAIN

In a world where extremist political views and the suppression of free press and speech seem to be the fashion, Great Britain stands as the bulwark of democratic, parliamentary government, while the grand characteristic of British political life, as Sir John Simon recently said, remains its tolerance. It is for this reason that so far as Britain is concerned there is little likelihood of the country swinging either to the Fascist or Communist extreme. After the trouble caused by the Fascists, under Sir Oswald Moseley in the East end of London, Parliament has decreed a ban on the wearing of political uniforms, because the aim of such political organisations is

to spread their views by force and to completely suppress opinions different from their own.

It is evident that Britain is entering upon its rearmament programme with many regrets. Premier Baldwin, deploring the necessity for rearmament said: "To-day, while we are still finding and burying bodies of men who fell in the war, the whole of Europe is arming. What good can come of it? Insofar as we devote time to making arms, to that extent do we delay the time in which we can further improve the condition and standard of the life of the people." And there is something rather pathetic in the following sentence of his Guildhall speech. "I am prepared to devote all my efforts, regardless of cost, to perfect our defences, but *I am conscious all the time of the folly of all of us.*"

Speaking of the conflagration in Spain and emphasising the necessity for neutrality, Sir John Simon, the Home Secretary said, "There is a fearful raging furnace of fire in one corner of Europe. One of the duties that rest heavily on us is to see that that fire does not spread." Neutrality, however, is a farce for the countries which are interested in stirring the Spanish pot. Although it is hard to see exactly what Britain or the League of Nations could do, it doesn't take much political acumen to see that Mussolini, Hitler and other Fascist forces are making a bold effort to bluff the Western democracies off the map in Europe.

Mr. Eden, the Foreign Secretary, speaking on the international situation in the House of Commons, said that the guiding motive of British foreign policy was to strengthen the League of Nations. Although it was the fashion in some quarters to sneer at the League, the British did not join in that practice. On the contrary, according to Mr. Eden, it was their hope and intention to prove those sneers unjustifiable.

Sir Edgar Britten, commander of the Queen Mary, died toward the end of October and was buried at sea.

Mr. Lloyd George, the former British Prime Minister, will soon sail for a holiday of four weeks in the Dutch East Indies, and so will most certainly visit Singapore. We have also recently had a visit from Lord Rothermere, who made the statement to the press that Singapore needs a garrison of 10,000 troops, with 25 or 30 air squadrons and a flotilla of 30 or 40 submarines and other naval craft. His military views are to be taken with a slight grain of salt, as are his views on Japan and China.

Herr Hitler, speaking in the famous Munich beer hall, on the 13th anniversary of the Munich "putsch", declares, "Apart from a few absolutely mad persons, everybody believes the Nazi movement will remain in power for ever." One wonders after these words whether the Nazis think that God has resigned in their favour. What a mad world millions live in today because they have been blinded by the gods of war!

A YEAR WITH THE BIBLE

December—Part VIII. Selections from the Last Nine Books in the New Testament.

1.	The Forerunner	Mal.	3: 1—12
2.	Revelation	Heb.,	ch. 1
3.	Sacrifice	Heb.	10: 1—18
4.	"A New and Living Way"	Heb.	10:19—31
5.	Faith	Heb.	11: 1—10
6.	"The Same....for Ever"	Heb.	13: 1—13
7.	Temptation	James	1: 1—18
8.	Faith and Works	James	2:14—26
9.	The Tongue	James	3: 1—12
10.	The Unseen Christ	I Peter	1: 1—12
11.	A Christian	I Peter	4: 7—19
12.	"Steadfast in....Faith"	I Peter	5: 1—11
13.	"Precious....Promises"	II Peter	1: 1—11
14.	Eyewitnesses	II Peter	1:12—21
15.	The Coming of the Day	II Peter	3: 8—18
16.	Fellowship	I John,	ch. 1
17.	A New Commandment	I John	2: 7—17
18.	"Children of God"	I John	3: 1—12
19.	"God is Love"	I John	4: 7—21
20.	"Eternal Life"	I John	5:13—21
21.	"In Truth and Love"	II John	
22.	True Prosperity	III John	
23.	"Exceeding Joy"	Jude	17:25
24.	The Living Christ	Rev.	1: 8—20
25.	Christmas Day	Luke	2: 1—20
26.	The New Song	Rev.	5: 9—14
27.	"The Throne of God"	Rev.	7: 9—17
28.	"King of Kings"	Rev.	19: 6—16
29.	The "New Jerusalem"	Rev.	21: 1— 7
30.	The River of Life	Rev.	22: 1— 9
31.	"Come, Lord Jesus"	Rev.	22:10—21

January—Part I. Readings from the Pentateuch.

1.	"Creation Story	Gen.	1: 1—19
2.	"Creation Story (Contd.)	Gen.	1:20 to 2:3
3.	"Man and Woman"	Gen.	2:15—25
4.	"The Fall"	Gen.	3: 1—15
5.	"Cain and Abel"	Gen.	4: 3—15
6.	"The Rainbow"	Gen.	9: 8—17
7.	"The Call of Abram"	Gen.	12: 1— 9
8.	"Human Sacrifice Forbidden"	Gen.	22: 1—14
9.	"The Birthright Sold"	Gen.	25:27—34
10.	"Jacob at Beth-el"	Gen.	28:10—22

CORRESPONDENCE

Mr. Kingham Writes

Dear Editor,

The new covers of the Message are splendid, improving its appearance immensely and making it very attractive. I read it with great interest every time.

James is teaching his first school this fall, in the suburb of Flossmoor south of the city, a rather exceptional school in which he has 5th to 8th grades in English and Mathematics.

We are happy over the return of Bishop and Mrs. Lee to Malaya, just what we hoped would happen.

This summer we drove to Washington, D.C. visited the old battlefields, Fredericksburg, Richmond, Norfolk, Annapolis, Baltimore, Petersburg, Lynchburg, Natural Bridge, Charleston, W. Va., Mammoth Cave, and came home after a trip of 2467 miles. It was new country to some of the family and none of us had seen a number of these cities.

With kindest regards,

Yours cordially,

JAMES JAY KINGHAM

3030 North Halsted Street
Chicago.
19, September 1936.

Dear Editor,

One hears favourable comments made about the "Message" on all sides. It really is an excellent magazine, attractive in design, and very nicely got up. Seremban readers send you their congratulations.

Yours faithfully,

GURDIAL SINGH.

Dear Editor,

I submit the following words that came to me in an inspired moment for your Malaysia Message.

Spiritual Stepping-Stones

Love begets love; and giving the Master's life to others brings more of that life to you yourself. Just as a wooden table is made up of wood, so is a strong spiritual life made up of the lives of others, i.e. by helping others on to life, you make stepping-stones out of them for yourself, for the reciprocal prayers of those helped by you will clinch you to the Master as surely as your prayers help to keep them in the Way.

"Go, labour on, spend and be spent;"
And you will have life a hundredfold in this world,
And the Life Eternal in the world to come!

Yours in the service of the Master,

C. H. LIM

M. B. S.
Kuala Lumpur
18, November 1936.

A Peaceful Request

Dear Editor,

I am definitely interested in the work of missions and a programme to establish world peace. In furtherance of these, which to me are related subjects, I write to you as State Chairman of the Maine Peace Committee asking you to cooperate along the lines of the following suggestions:

First: We want letters expressing friendly greetings from a native official or leader written in the language of the people with whom you work, with an English translation given separate.

Second: We would like the names of young people who would like to exchange letters with American boys or girls.

Third: We would like to have an exhibit of national costumes in the form of a native dressed doll.

Fourth: We would like a national or territorial flag not over 8" by 10".

Fifth: We would like to have art objects; a painting; a carving; or an ordinary native tool or example of ordinary work.

Sixth: We would like to have some object or fetish connected with the native religion.

These, with other material, are to be arranged in exhibits to be displayed in churches and schools to stimulate world friendship projects. I personally believe that such an effort will result in immeasurable benefit. If the expense of carrying out these suggestions is much I will see that you are remunerated or I will make an exchange of material from our people.

Appreciating anything that you may be able to do in this matter I am,

Very sincerely yours,

Chairman, Peace Committee
State Conference of Methodists

J. E. HERRICK
Wayne, Maine
October 28, 1936

(Will any Methodist School volunteer to provide any of the above items? If so, will you kindly correspond with the Editor).

A Letter from London

Dear Editor,

Please find enclosed P.O. for 5/- as I am late in getting this off, the extra will carry on longer. We all love the Message, and the four children find it most interesting. Congratulations on steady progress and delightful covers.

With every good wish.

Yours sincerely,

AGNES K. SLATER.

Kemari
Twyford Avenue
London, N.2
4, November 1936

A Catholic Pacifist Movement

The Fellowship was happy to make, at the Cambridge conference, a new contact with the Roman Catholic Peace movement. Dr. Hans Wirtz, by his address and by his personality, made a profound impression on all who heard or met him, and our readers will be the more interested to hear of the movement which he has set on foot, "The Pioneers of St. Francis," and of his little "Heim" at Vitznau, in Switzerland, where he settled some 18 months ago. We quote here from a letter which he has just sent us:

"....Our movement and our house has a three-fold purpose: (1) the reconciliation and mutual comprehension of men, through the Spirit of Christianity as revealed in the Sermon on the Mount, (2) the bringing together of Christians of different confessions through study and work for peace, and their inner reconciliation with one another through the Spirit of their Master, (3) the creation, through the house at Vitznau, of a community in which above all young people can come together in mental and physical work. I want them to live together here for a while in a perfectly natural and simple way, and in complete freedom. But there is, of course, a daily, time-table: early-morning gymnastic, an hour's physical work, and then, whenever possible in the open air, a lecture followed by discussion; in the afternoon long walks, swimming or rest, an early supper and then discussion, singing and evening prayers....Last year this all worked out very well indeed; we had German, French, Dutch, clergy and laymen, Catholics and Protestants, men and women, boys and girls....We are planning an international pilgrimage to Assisi, too....The "Pioneers of St. Francis" is a movement of Catholic origin, but counts Protestants among its members and friends....We have connections with similar bodies in France, Belgium, Holland and Switzerland, and are about to extend into Poland....We are all convinced that our house in Vitznau is of very great importance, above all for the future. Its value will become most apparent in a future war, when the Peoples, including the friends of peace, are shut off from one another, as was so tragically the case in the last war. Whatever may come, this house shall remain an island of peace where we peace-workers can meet and find new strength."

Such a settlement has often been the dream of the International Fellowship, and we cannot but rejoice at the prospect of a permanent contact with this venture.

F.O.R. Bulletin

DREAMS COME TRUE

July 5, 1936 was a memorable day for the people of Huta Bagasan. For a dream had come true. For months and years they had talked of a new church, dreamed of a new church, planned for a new church—yes more than that—they had *worked* for a new church. And the dream had at last come true. A great feast was to be held to celebrate the event.

The Old "Building"

And high time it was that they have a new church, for the old temporary "building" of poles, thatch and tree bark, built by the people when the first guru came to live in Huta Bagasan in 1930, was indeed on "its last legs," propped up here and there by pole lest it fall, and leaking buckets of water when it rained. It had served as home for the pastor as well as school and church, until the rains finally drove him and his family out into a drier and hotter structure of galvaninzed roofing pieced together from materials later to roof his new home. "Shall we build your house first, that your family may have shelter at night?" the missionary had asked some months earlier. "No indeed! That would never do!" answered Pandita Efriam, "The church must come first!"

So work was begun on the church. The pastor himself drew the plans. The carpenters were jungle men, a father and his two sons, Christians baptized five years ago at Tomuan Dolok five hours walk away in the jungle. (Perhaps you read in the Sumatra News Letter of 1931 the story "A Farewell Party for the Spirits", which tells of the great feast held when they were baptized.) Later a new church was built in their village and they watched closely what the carpenters did day by day. "We could do that just as well as those fellows," they said to themselves. And so they built a new home for the family. Others saw that it was far superior to other jungle houses, and so whenever their ricefields released them for a season, they went to another village to build a house occasionally, and finally they contracted to build Huta Bagasan's new church.

"But," you say, "You just said that the people of Huta Bagasan themselves worked for their new church." And indeed they did. In the jungle you do not order the lumber you need from the lumber yard and expect it to arrive the next day. First of all you plan and measure and make a list of all the various sizes of posts, beams and boards needed. Then you write an official request to the Department of Forestry asking permission to cut enough timber to provide the specified lumber. When that request is granted, you may begin cutting, and a forest ranger comes around occasionally to see that you do not take more than your permit specifies. This work of felling trees and sawing the lumber was done by the village people themselves, with a crosscut saw along with other tools lent them by the mission. They were entirely unexperienced in such work and there are but twelve Christian families, so that the work went slowly, sandwiched in between field work which provides them their food. Some of their pagan neighbours whose children attend our school helped sometimes with the work. And so slowly the lumber was accumulated.

From the coast town about sixty miles away came the galvanized roofing, the hardware and cement. These materials together with the wages of the carpenters were the contribution of the Mission toward the building. From the tea estate on the edge of the jungle the men carried these materials on their backs for three or four hours to Huta Bagasan. From the river bed came the stones and sand for the cement floor. But obtaining these was not so simple as it would seem to you. Some of these people are still pagan and the Christians have been but a few years baptized. Not long ago the son of the village chief who is still a pagan was drowned in the river. To the animist, that meant that a "begu" (spirit of the dead) had claimed his "tondi" (soul). And so no one dared take any materials from the river bed lest the angry "begu" be disturbed and some dire calamity befall them. Thus it was the pastor himself who lifted out the rocks and gathered the sand. Some of the braver of the school boys dared help him carry them to the site of the church. At last however all the difficulties were overcome and the church was completed, and ready for dedication.

The long expected day had dawned. Soon people began filing into the village from all directions. The women all carried burdens on their heads—small straw bags of rice for the feast or large mats which were later to be unrolled to serve as pews in the church and after that carried outside to be spread on the ground to serve as tables for the feast. The benches had not yet been made and it was well that they had not, for the crowd who came

The New Church Huta Bagasan
Asahan Jungle, Sumatra

could not all have been seated had there been benches in the church. After the singing of a hymn lined by the pastor, the key was presented by one of the carpenters to Rev. Klaus, the Mission Superintendent, who officially opened the door and the crowd filed in. During the service the young people sang a number of songs and Mr. Klaus preached from the text "Except Jehovah build the house, they labour in vain who build it." More than two hundred men, women and children sat crowded together on the floor listening intently to all that went on. The climax of the service was the baptism of a group of adults and another of children, for therein was it evident that the Church of Christ in Huta Bagasan is not a mere building, but a living growing organism.

When the service was over no one went home, for the feast was yet to come and was it not worth waiting for, even until late afternoon? Two domestic pigs and one wild pig besides several chickens had been brought into the village before the service. Now all the men and older boys (except those who were too high in rank) were soon hard at work killing and dressing the pigs and chopping up into fine bits all the meat as well as various organs which are considered delicacies. The dressing, preparing and cooking of pork is man's work. No woman may touch it. For hours no matter in what direction one looked, one saw men busy at some task, the sight of which was not always calculated to tempt the appetite of a Westerner. Meanwhile the girls were busy cooking rice and the chickens. Vegetables? Who ever heard of eating vegetables at a feast where one may have all the rice and meat one wants? But because there were four missionaries present, and because Saulima, the young sister-in-law of the pastor, knew our tastes, she and her friends cooked some tasty vegetable dishes for us.

And in Saulima we saw another dream that had come true. A year before she had completed her course in the Home Training School and gone home to the jungle. A few months later she went to Huta Bagasan to visit her sister, the pastor's wife. There she found many girls who were yet unmarried and who were eager to learn. Therefore she stayed in Huta Bagasan and for five months had been giving to an afternoon class of twenty-two girls lessons in sewing, singing and Bible. On the walls of the new church was to be seen a display of their work—hemstitched handkerchiefs, children's garments and women's blouses. All of these were sewed by hand with tiny stitches. When one remembered that none of these girls until five months before had ever held a needle or scissors, it was unbelievable that so much progress had been made in so short a time. As we examined that work, as we observed how much all the women and girls loved Saulima, as we listened to her enthusiastic reports of her work and her eager plans for the future, and as we remembered the other jungle villages that had asked that she come to teach their girls, our hearts were filled with joy. We thought of her father, the hungry-hearted Tuan Nagori who had waited for fifteen years for a guru to come to his village and who had laboured so tirelessly to bring his people to Christ. We remembered how his work had been cut short by his early death in 1927, and how he had hoped and planned that when Saulima grew up she might take up his uncompleted task. To-day his dreams and ours have come true.

A. V. Klaus.

JOHN RUSKIN'S CALL FOR PEACE

PUT off your mail, ye kings, and beat your brands to dust—
A surer grasp your hands must know, your hearts a better trust,
Nay, bend aback the lance's point, and break the helmet bar—
A noise is in the morning winds, but not the noise of war!
Among the grassy mountain paths the lightning troops increase—
They come! they come—how fair their feet—they come that publish peace!
Yea, victory! fair victory! our enemies' and ours,
And all the clouds are clasped in light, and all the earth with flowers.
Ah! still depressed and dim with dew, but yet a little while,
And radiant with the deathless rose the wilderness shall smile,
And every tender living thing shall feed by streams at rest,
Nor lamb from the fold be lost, nor nursling from the nest.

Presbyterian Banner.

adaptability changing its functions to meet changing needs; sometimes it provides the urge and sometimes the means for satisfying an urge.

"We are faced with two special dangers: 1. That we become an instrument for agitators, and drift with the tide away from our purpose. 2. That we retreat from the problems of our environment and fail to make our spiritual inspiration productive. We need to keep our ideals while endeavouring to solve the problems about us but that road is easier to talk about than to walk in. We need a wise and understanding heart, a diciplined mind and loving purpose. Some think they need only the first but the good workman does not work without tools; he seeks to master the materials of to-day.

"The New Testament came out of the first century for first century problems but it has permanent elements that make it helpful in the problems of all centuries. We must learn to distinguish between the permanent elements and the passing phases.

"The main currents of to-day affecting the status of women are: 1. Rapid social change. 2. Rapid political change. 3. A lost faith in orderly progress. We thought surely the world was moving toward democracy but we behold democracies wiped out and many conditions that deny personalty. There is a widespread feeling of hopelessness. There are religious movements opposed to Christianity; there are revivals in other religions; there are movements of youth; there is a spirit of service in religions that deny Christ. It has been recognized that Christian Missions have destroyed values as well as created them, and have destroyed cultures mistaking them for religion. In all of this chaos we get out of proportion, both in our lives and in our organizations, and we need to get in balance again. Because life does not stop for us, some of us find this very difficult.

"How can the Association present Christ? Sometimes mere understanding brings fear and paralysis and increasing helplessness. We need faith and a goal that will keep us at sustained effort and passionate service. Although God's plan is past our understanding, we feel we can glimpse it and are called to help in it; He is unknownable and yet revealed.

"No one can be like Christ but we can be characterized by love and goodness, and those are the qualities we look for in Christ's followers. Though there is lack of conviction in many, there is a longing for God and a desire for assurance. Ignorance and sin are still our greatest problems.

"National life and social institutions were made for man and not men made to be their tools. We must beware of the glorification of statehood.

"Maintaining the passion when transmitting ideas from one generation to the next is another hard task, and many times we have failed.

"Our minds, hearts and wills are ours to give or to withhold so we can delay or thwart God's purposes. It is an adventurous plan but He has trusted men with His purposes. A so-called good Christian may hold back the purposes of God. He may well write of some of His plans: "Postponed until So-and-So is under the sod." Let us not have spectator mentality. If we do our best we can trust God for the issues.

We get inspiration from persons, by contagion; character is caught not taught. Each of us has an influence so we have individual responsibility.

We want to make the Bible better known; to reinterpret it and make it vivid. We must face our problems in the Bible and in prayer. We need consecrated, radiant leaders; otherwise what should attract may repel. Was it you of whom it was said, "He is the kind of person that makes you doubt if there is a God?"

"We must begin with immediate situations that are to be met, but in the solving fulfil our purpose. We often give up trying too easily. We wish to interpret our purpose in a programme that meets the needs of our community concretely so we may well ask: To what does it commit us in this age and place? Does our programme contradict our purpose? We must expect to pass milestones. We know that certain situations produce certain problems anywhere. We must both educate and inspire, and remember that subjects should be treated as real problems and not as topics only...Our best accomplishments may be invisible just as the best things in life are invisible. The way that helps you may be a closed way to others, so we must not be dogmatic. We read, "Be as wise as serpents and as harmless as doves," but the churches have too often followed only the second part.

"There is much to love and much that is beautiful in any land if we have the loving eyes to see. We must cultivate knowledge, insight, consecration, and a loving heart."

In the sessions on Findings we agreed that:

We must feel individual responsibility for humanity's victims.

Religion to be effective must develop a practical programme of work that truly reflects present-day needs.

We need to rid ourselves of violent emotions and hateful impulses and fear; we need to have tolerance and respect sincere experiment; we must strive for racial amity and the preservation and creation of beauty.

We need an affirmation of individual Christian faith. We must not only believe but allow truth to function in our lives.

Personalities are more important than programmes or methods.

This Conference has jarred our complacency and self-satisfaction; it has made us look outward and so has enlarged our horizons; it has stimulated self-analysis; it has set up high standards for us with the Christian key-note. We have been heartened to meet the World's Committee and realize the calibre of the women composing it. We have seen the fundamental unity in our divergence; we have a new sense of direction and new starting-points. We must say of no wrong: it cannot be helped; there is some way we can help. In the words of one delegate: "A new book has been opened; it has a colourful cover and contains some startling information but it is full of hope. We agree to differ but resolve to love."

"We women of earth have here the stuff of Paradise.
We have enough to build a Heaven,
To mould and make new Edens.
Ours the stuff sublime
To build eternity in time."

THE RETREAT AND WORLD'S EXECUTIVE COMMITTEE MEETING

Kandy, Ceylon, October 30th November 7th.

On October 29th, full of weariness as well as inspiration, we turned our faces from the hospitality of Colombo to the hills of Kandy, only a little more than three hours's away. I cannot describe Ceylon better than does a Ceylon Tourist Guide:—"Kandy, the hill capital of Ceylon, nestles in a hollow 1,602 feet above sea level. The Lake lies like a gem at its heart in a setting of hills, thickly covered with flowering trees and feathery bamboos and dotted, on the lake-side, with bungalows and gardens. The drives that wind about the contours of these richly verdured hills afford vantage points for a general view of Kandy and its environs: in one direction, the section of the longest river in Ceylon where elephants disport in the water or perform variety turns for the visitor's entertainment (and the mahout's profit); in another direction, tea-gardens covering hillsides and canyons; in yet another, the hundred-year old Botanic Gardens of Peradeniya along whose avenues one sees a wonderful collection of tropical flora". Opposite our hotel was the Temple of the Tooth, (supposed to be one of the Buddha's teeth) and the Kandyan Art Museum, and further down the street the central market-place where one can compare the looks and garb of the hillmen with those of the plain-dwellers.

Several made the journeys to Anuradhapura, the ancient capital of Ceylon, and to Nuwara Eliya, the mountain resort and sanitarium whose beauty and bracing climate suggest thoughts of "England or Scotland transported to far Indian seas".

The Retreat was from Friday 5:00 p.m., October 30th, to Sunday evening, 2nd November, a time set aside for corporate and personal meditation and prayer because "we do believe that nothing can draw our souls as closely together as the standing in togetherness before the face of God, to consecrate ourselves anew to Him, and prepare ourselves to serve His purpose". The periods of meditation and intercession were shared by Miss Elizabeth George of Madras Christian College and Miss S. de Dietrich of the World's Committee. A Communion Service was held in Trinity College on Sunday morning and at the evening service we had the privilege of hearing Mr. C. F. Andrews. The Memorial service for Miss Ting Shu Ching whom China lost through death on July 27th, convinced us not only of China's loss of a rare leader but also of the great contribution women of the Orient have brought to the work of the Association. In spite of our differing techniques for worship, all felt the value of these days being free from Committees and Sub-committees in order that we might better prepare ourselves for the busy days ahead.

The Executive sessions began November 4th, with Devotions by Mr. Kim of Korea, and until 6:00 Saturday evening, the 7th, our minds were filled with reports and plans. Most interesting among the latter is the proposal for the transferring of the World's headquarters in Geneva to the old League of Nations' building, sharing it with the World's Y.M.C.A. and the Fellowship of Reconciliation.

Much time was given to planning for the World's Y.W.C.A. council meeting to be held in China in 1938. Although there was not agreement as to the wording it was agreed that the subject around which the meeting would be built was:—The Challenge and Contribution of Christ in This Modern World. Most significant was the decision that at least one-third of the delegates must be young women, 'young' being defined as under thirty-five years of age.

Though the Executive sessions were filled with necessary prosaic business such as the Budget and requests for assistance from various countries, those of us who were privileged to attend, felt the impact of broad and well-ordered minds and the earnest seeking for Truth of our consecrated leaders.

WHICH WAY?

"Let us not deceive ourselves. We must awaken to the fact that the world is at a parting of the ways. In one direction lies the road of fair and practical co-operation among the nations in the field of their commercial relations, the road of expanding international trade. It leads to increased employment, rising standards of living, internal political and economic stability and durable world peace. In the other direction lies the road of economic warfare inherent in the policy of national self-containment, the road of contracting and vanishing trade. It leads to a progressive economic impoverishment everywhere, internal political instability, and constant fear of armed military conflict among nations. Which way shall we go?"

CORDELL HULL,

Secretary of State, U.S.A.

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits currency.*

A Christian Manifesto

By Edwin Lewis

$1.25

When a liberal theologian, whose scholarship has long been recognised as of the highest, comes to the point where he feels it necessary to call a halt to recent liberal humanistic trends, it is an event of the first magnitude. Doctor Lewis is deeply convinced that the Church is in danger of losing its sense of the historic character of Christianity and he would call his fellow-Christians back to the basic foundations of faith. He does so with such a spirit of passionate devotion that one cannot help but listen.

It is time for the Church—Doctor Lewis holds—to reaffirm in clarion tones its belief in the central realities of our faith, in the transcendence and sovereignty of God, in the Divine Christ as Saviour, in the Holy Trinity, the fact of sin, in the cross as the atoning deed of God. Instead of "half-heartedly apologizing" for the historic bases of our Gospel, we should "aggressively, confidently and self-forgetfully" proclaim them.

If the sharp accent on Christianity as doctrine seems at times to indicate a lack of concern with Christianity as a way of life, Doctor Lewis would reply that the one-sidedness is necessary at the present stage in order to correct the opposite one-sided emphasis of the last few years. In any case, Dr. Lewis is surely right in sensing the need for a fresh attention to Christianity as a way of *thought* as well as of life, and in emphasizing what we forget at our peril—that the social mission of Christianity is rooted in God's purpose for the world and His self-revelation in Christ.

S. M. C.

Man and His Maker

Science, Religion and the Old Problems.

By Percy Dearmer, D.D.
late canon of Westminster.

$1.75

This book represents the mature fruit of Dr. Dearmer's thinking on some of the greatest problems confronting mankind. He was actually engaged in revising the M.S. when he died. The book discusses the evidence provided by the evoluntionary process as to the character of God and His purpose for mankind. It draws in an interesting and illuminating fashion upon the findings of natural science, biology, astronomy and chemistry.

Religion Renounces War

By Walter W. Van Kirk

$4.00

When Ray H. Abrams wrote *Preachers Present Arms* to show what happened to the Christian gospel of love during the World War, he shocked many into a re-examination of the mind of the Church. Such re-examination has borne most significant fruit in this book from the pen of one who is in a position to know what the churches are saying. He has studied the important statements of denominations, church peace organizations, national and international, and of outstanding individuals of all communions from the Pope at Rome to local pastors in Protestant parishes in various lands.

The organization of the material has been so well handled that instead of being a mere mass of documents it is a consistent and illuminating record of the official actions and utterances of the churches, beginning in the opening chapter with the personal statements of representative individuals. This is followed by a chapter on the cause and cure of war as seen by the churches, others on the demands of the churches for reduction of armaments, the control of the arms traffic, and support for the rights of conscientious objectors. The final chapter deals with the methods used by the churches in denominational and interdenominational organizations to combat the whole war system.

No review of this volume would do it justice if it left the idea that the book was a mere compilation of well-arranged documents. There is throughout a running comment and analysis that is valuable in and of itself, although the author modestly insists that the interpretations are his own and are not to be constructed as conclusions of any official church organization for which he might have the right to speak.

The reader will come away from the perusal of Doctor Van Kirk's readable and forceful pages with renewed faith in the seriousness with which the followers of Christ are now taking His teaching on the matter of war. He will feel certain that the recurrence of what happened to the Churches in 1914-1918 is not as likely as cynics aver. If war comes, there will be a Christian opposition of tremendous force and significant proportions!

H. S. L.

An Interpretation of Christian Ethics

By Reinhold Niebuhr

Professor of Applied Christianity at the Union Theological Seminary, New York, Author of "Moral Man and Immoral Society," etc. $3.00

Dr. Niebuhr's is one of the prophetic voices of modern America.

In this book he speaks to the contemporary situation in his country no less than here. He is free from both sentimental utopianism on the one hand and from enervating pessimism on the other. His challenge will leave few of us undisturbed.

God and Man

Four Essays on the Nature of Personality.

By Emil Brunner.

$2.50

Professor Emil Brunner, the famous Swiss theologian, is one of the most powerful influences in the Christian thought of our generation and his writing commands attention among Christian thinkers of all lands. The book is translated by the Rev. David Cairns who contributes an introductory essay on Brunner's theological position.

Religious Scenarios

"Forgive Us Our Trespasses" is the first of a series of scenarios that Yale Divinity School students have worked out on the petitions of the Lord's Prayer. It has been filmed and is now being sent about the country for criticism.

The plot involves two boys, Charley and Dick, who get into difficulties because a stamp is lost out of Dick's prize collection. Later on Dick upsets an ink bottle and ruins several valuable stamps in his uncle's album. This leads to a discussion of the petition which gives the title to the picture.

A second scenario entitled "Our Children's Money" has been produced for older audiences. It concerns two families, the Harpers and the Millses, who face the problem of teaching their children the value of money.

These pictures have been written and produced under the direction of Dr. Paul H. Veith, who says concerning them:

"The philosophy under which we are working is that the church should adapt to its own purpose various good methods by means of which desirable information and inspiration may be given and attitudes developed. We feel that the visual method is one of these. These methods are aids to the general purpose of the work of the church and not ends in themselves."

Evangelical Crusader.

We cannot possess what we do not share with others.

A CHRISTMAS MEDITATION

H. B. A.

THE ANNUNCIATION

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

God whispered, and a silence fell; the world
Poised one expectant moment, like a soul
Who sees at Heaven's threshold the unfurled
White wings of cherubim, the sea impearled,
And pauses, dazed, to comprehend the whole;
Only across all space God's whisper came
And burned about her heart like some white flame.

"Thou....shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Then suddenly a bird's note thrilled the peace,
And earth again jarred noisely to life
With a great murmur as of many seas.
But Mary sat with hands clasped on her knees,
And lifted eyes with all amazement rife,
And in her heart the rapture of the spring
Upon its first sweet day of blossoming.

THEODOSIA GARRISON

"My soul doth magnify the Lord....for he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation."

Halleluja!
What sound is this across the dark
While all the earth is sleeping? Hark!
Halleluja! Halleluja! Halleluja!

Why are thy tender eyes so bright,
Mary, Mary?
On the prophetic deep of night,
Joseph, Joseph,
I see the borders of the light,
And in the day that is to be
An aureoled man-child I see,
Great love's son, Joseph.

Halleluja!
He hears not, but she hears afar
The minstrel angel of the star.
Halleluja! Halleluja! Halleluja!

Why is thy gentle smile so deep,
Mary, Mary?
It is the secret I must keep,
Joseph, Joseph,
The joy that will not let me sleep,
The glory of the coming days,
When all the world shall turn to praise
God's goodness, Joseph.

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people.....whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

In your heart adore Him, rejoicing in the unspeakable love of God, who answered the longing of His children; praying that your heart may not reject the Gift.

THE WAY TO BETHLEHEM

"And she brought forth her first-born son....and laid him in a manger; because there was no room for them in the inn....The shepherds said one to another, Let us go even now unto Bethlehem, and see this thing which is come to pass....There came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

PREPARE our hearts, O Lord, to receive the holy mystery of Thine Incarnation; cleanse and purify them from the pride of worldly wisdom and from all self-love and self-sufficiency; renew in them the spirit of the child; give us spiritual vision and discernment, that in truth we may worship and in spirit we may adore. Amen.

ENTER in spirit the chamber of the Nativity. Let its mystery speak to you.

"The Word was made flesh, and dwelt among us."
"Emmanuel, God with us."
"A Saviour, which is Christ the Lord."
"O come, let us worship and bow down."

"For mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

SKETCHES FROM THE LIFE OF NOMMENSEN

Translated from the Dutch by the Rev. W. L. Archer, Ph.D.

(Continued from the November issue).

While Nommensen was away on this trip the report was spread in Silindung that because of fear of the Bataks he had fled from the country and that the people in the surrounding neighbourhood were preparing to fight with the people of Silindung because they had admitted a white man into that valley. There was also an agreement made between the various tribes that no permission would be given to any other missionary from Europe to enter Tanah Batak. However, the servants and friends whom Nommensen left behind him due to their genuine loyalty to him were able to successfully oppose the hostile ones with the result that nothing came of it and the fortunate colonist came.

Some days later after his return Nommensen received word that the Governor of Padang expected to visit Silindja. Thereupon he decided to call together the village chiefs who were friendly to him and take them to see the Governor so as to lay before him the needs and problems of the Batak people.

The Governor's Conference continued for over one month. Meanwhile the unfriendly chieftains had an opportunity to get the people excited by saying that the friendly chiefs had all been put in jail. This rumor was however soon quieted by the early return of these men in the best of spirits. The trouble makers then decided to make war on them and to arrange a sacrifice to the spirits in order to get rid of Nommensen as they were more than fed up with his stay in Batakland. They thought that his visit to Silindja with the Bataks was the clearest evidence that he intended to turn the Bataks over into the hands of the "Company" (Dutch Government). Then they would naturally be carried away by the friends of the Toean and kept as prisoners or made to do service.

However quietly and secretly they worked out their plans everything was fully reported to Nommensen by certain of his newly made converts. The missionary went on his way undisturbed. Invitations were sent to the various neighbourhoods to attend the sacrificial feast on 23rd September 1864. The unrest among the people became more evident as the day of the forgotten ceremony approached. Many of the people, fearful of the possible consequences urged Nommensen to flee from the country as quickly as possible. This he very definitely declared he would not do.

When Nommensen said that he expected to attend the celebration his friends were worried more than ever and without further delay equipped themselves with spears and guns and came together with their women and children so as to have better protection. However, Nommensen perceived that they are making such preparations in an attempt if necessary to turn this festival to the earliest condition of the people. Every precaution was made to protect him. Every place he went a guard followed him, more especially since thousands of people had come up from Toba.

On the morning of the 23rd September 1864, before making his way to the feast, Nommensen called his friends together and gave them instructions as to what they should do in the event of his being killed.

The great feast in honour of their ancestor, *Sidabutarbuta*, had commenced. The market-place at Sisaoloe was filled with possibly one thousand armed men and a large number of curious women and children while over all was a feeling of excitement which promised serious consequences. The women of the Batak orchestra were grouped with loud yells and screeches as they marched around the pool in which the sacrificial animal was to be bathed before the feast. Chanting and the beating (praise of ancestors) the white host suddenly arrived in their midst, and behind in their train appeared the unprepared to attend the celebration. At the same time he requested all those who were armed to lay aside their weapons and that all who came to take part in the feast do likewise. Strange to say, the chieftains and the other participants took off their weapons. Several however, did so with evident haughtiness. After the number had increased to some thousands a number of the Bataks refused to comply with the leaders' request. Then Nommensen ordered his faithful servants to receive the weapons and to carry them to a neighbouring village. When some of the people declined to turn their weapons over to the servants Nommensen himself took the knives out of their hands, while with signs of resentment they muttered, "We can just as well kill you with our fists."

In the meantime an ox led by lusty young men was brought into the open space and paraded several times around the post to which it was finally tied as a sign that the celebration should begin. The *datu* and the *bissoe* (the priest and his assistant) approached the two bowls which had been erected in honour of the spirit to the north. In these bowls sacrificial gifts were placed consisting of rice, salt and meat the efficacy of which they hoped would prove a great harvest, that their cattle would multiply and that the health of the people be preserved.

While the priest was in the hut of offerings the medium came forward with a red plume and began to sprinkle the ox with holy water. Following this he took from the hands of the priest a jug filled with palm wine and another filled with water and earthworms and threw the contents of both on the ground. Then the medium gave the signal for the beginning of the wild dance. A long line of chieftans participated wearing red coats, and head cloths in the form of turbans. The leader of the chiefs decorated himself with a beautiful golden cloth while gold rings adorned the top of his turban.

When the dance was finished the chiefs sat down in a circle while the women and children were allowed to gather in behind them. Then the Medium went around in front of the men making a motion as if he were throwing something in the lap of each of the chiefs. This action symbolized the cutting of the rice kernels.

The noise of the celebration increased.

Some of the crowd sprang forward and began to dance. Then suddenly there appeared among the dancers a brown figure who raised himself up and, while rolling his eyes about, began to speak. There was a sudden silence which was broken only by the panting breath of the crowd whose eyes did not leave the body which twisted and writhed under the influence of the spirit which possessed it. He is *Debata* (Lord). "Woe unto them if the people try to deceive him with their offerings, for he will send many evil spirits upon them as a punishment." So he spoke in a hoarse voice, while the people replied, "Evil spirits, evil spirits." Again there appeared in the midst of the dancers as if drawn by an unseen hand, another figure with foaming mouth who seemed to be possessed by the power of the devil.

This man was the spokesman for *Si atas barita* himself.

He yelled, while the Medium limped painfully and wept with his eyes closed, "My feet are burnt, for people have set fire to my field. Alas, my eyes are blinded by the smoke arising from the fire kindled by the children of dogs. However, I shall punish them."

The people understood the meaning of these words. Who else but the white *Tuan* had cut wood in the forest, the dwelling place of the spirit, for his new house.

After the Medium had commenced to handle the ox the evil spirit again spoke up. "You would try to deceive me, I shall not receive your offering (sacrifice) unless it is accompanied in its death by a person from your midst. If you will continue to do as in the former times then you shall have many children, your cattle will greatly increase in number and you shall have an abundant harvest."

In such celebrations it had been the custom for the children to begin to throw stones at each other.

The larger boys would start the performance and then the grown ups would begin to throw their knives and lances until some one was killed.

Again the voice of the one possessed was heard across the market place: "Pamatehon nasida." "kill them, the ox and the man."

Some of the chieftans stood silent and terrified that he dared so openly to call for the death of the white man. There was a movement in the midst of the crowd. Fierce cries were uttered, but before anyone could do any thing, the Tuan, for whose blood hundreds were calling, stepped forward and stood close by the Medium while he signalled for the crowd to be silent. Then he walked around the circle with up-lifted hands and asked the people to be calm and peaceful. Scarcely had the first words passed his lips when the one possessed fell down speechless—the spirit which spoke through him was dumb. After a few nervous movements he lay exhausted and motionless at the feet of the missionary, who began to speak to the people. The spectators were evidently confused. They had never witnessed such an event, but the missionary went ahead as if nothing had happened.

"You people of Sitahoeroe have been deceived, for the spirit which you heard speaking here was a lying spirit, and not the forest spirit [illegible]. The forest spirit was one of your ancestors. This spirit which spoke through the one possessed desired that you should offer up human blood. How can a grandfather desire the life and blood of one of his children? You see, therefore, my Batak friends, it was not your ancestor speaking to you, but the great lying spirit, Satan, which men arouse against each other. God, the Creator, did not put you in the world to kill each other, but to deal with each other wisely and thoughtfully. Therefore, Oh Bataks, God has sent me to reveal to you the deception of Satan by which you have been bound, and to show you the way out of all this misery. Those among you who are intelligent will understand me."

The crowd was evidently impressed. No one thought any more about murder, so that Nommensen

(*Continued on page 29*).

TALKS TO BOYS

THE PIPER

Read Matt. 4:17-25

Last Thursday, I went to a concert at the Anglo-Chinese Middle School, Singapore, where the main part of the programme consisted of the recitation of Browning's poem about the "Pied Piper of Hamelin," and the acting of that story as an operetta. Those of us who were there, or who have read that famous poem, know the story, but those who haven't heard it will like to know that it is about the time when the town of Hamelin was pestered by a plague of rats. Rats were everywhere; not only were they in every corner of every house, but they even made nests in people's hats! And they got so bold, we are told, that they killed the cats and bit the babies in their cradles. (And I remember the horrified expression on the face of the burgomaster in the play, when he told how the rats were even eating their sausages!) The people were at their wits' end. Nothing seemed to improve matters. Then a strange man came to the town, who said he could get rid of all their rats. His price (for doing this) was a thousand guilders, and the burgomaster and the corporation agreed to this. His method was a strange and simple one,—all he did was to go out in the street and play a tune on his magic pipe—a special tune, which only he knew—and every rat in the whole town came running out and followed him. Through the streets they followed, right out to where the River Weser flowed, and into this they all jumped and were drowned.

Then the piper came and asked for his thousand guilders. But the Corporation, thinking that, as the rats were drowned, they couldn't come back, began to argue and offered him only fifty! The piper demanded the agreed payment, but instead of paying, they had him turned out of the building. The next thing they knew was that the sound of the pipe was being heard again in the streets, but, instead of the rats, this time it was all the children of the town, young and old, who were trooping out of the houses, laughing and shouting, and following the piper. In vain the grown-ups tried to stop them. On they went until they came to a meadow outside of the town, where there was a hillside. A mysterious doorway opened in this hill, and the piper entered, followed by all the children, who were never seen again. We are told that the piper's tune sang of a land where everything was beautiful, where life was easy, where children could have a fine time, and where everything was so lovely that even the humble sparrows were dressed as gorgeously as peacocks. (In the play we saw a happier ending, for the townspeople ran after the children and managed to catch them in time, paid the piper his money, and took their children back home.)

Being reminded of this story makes us think of a lot of things. We can all see that the burgomaster and corporation of that town were greedy, that they were ungrateful; and that they were the sort of people who made promises and then broke them, because after the piper had done what he promised to do, they refused to pay him.

But this story makes me think of another thing, too;—that there are many pipers about to-day, who are trying to get children to follow them. That piper whose tune sings that it is nice to be bad-tempered; the one who says that disobedience and rudeness to parents is great fun; another who tells us that school-work doesn't matter, and that we can pay attention to that when we have first done all the playing we want to; another pipes that being good is very dull and unexciting, while yet another shrill note cries out that people who go to church and believe in God don't have any fun at all. Perhaps you won't see these pipers walking down the street and playing a magic pipe, but you will hear their messages just the same, and you will find lots of girls and boys who are following them, and who will call to you to come along as well. But remember that those children of Hamelin, thinking they were going to a lovely place, were led into a dark cave in the mountain. And so, people who follow these false pipers I have mentioned, instead of finding happiness in doing the things they advise, only find sorrow in the end.

Did you notice any similarity between our Bible reading and this story of the Pied Piper? Jesus went along the sea-shore and said "Follow Me" to some fishermen who were working there, and they left their work immediately and followed Him, and soon a whole crowd of people from everywhere round about was following Him. Why was that? Did He tell them He would lead them to such a land of ease as the piper described? No! But He told them that they could make a really happy land out of their own country—a land where everyone is kind and good, where there is nobody poor or unhappy, where there are no quarrels at school or scoldings at home. Do you think there is such a land? Perhaps there isn't *now*—but Jesus is calling us all to follow Him and asking us to do the things He wants us to do, and then we can help a lot towards making Malaya, or whatever country we belong to, such a happy place to live in. When the tunes of the false pipers sound invitingly in your ears, remember that the only voice worth listening to is the Voice of Jesus as He calls "Follow Me."

HAROLD ROBBINS.

SEREMBAN JUNIOR EPWORTH LEAGUE

The Seremban Junior Epworth League was organised in 1934 with the help and guidance of the Rev. and Mrs. H. F. Kuehn. Since then it has continued to make satisfactory progress. Its membership this year is 60, of whom about 15 are girls.

A good number of its older members who were in Rev. H. F. Kuehn's Preparatory Membership Class, have joined the Church as preparatory as well as full members.

In 1934 and 1935 the League sent contributions to Home Missions. This year the Cabinet Officers have decided to send in $10.00 which they are collecting by means of mite-boxes.

The leaguers always look forward to their annual picnic which is held after the Final Examination at Mr. Chu Kik Moon's bungalow, Port Dickson. This year the picnic is to be on Saturday, December, 5th.

The officers for 1936 are:—

President:..... Mas. Hooi Hin Leong.
First Vice-Pres:..... Miss Tan Kin Seng.
Mas. Victor R. Navaratnam.
Second Vice-Pres:..... Mas. John Theodore Christie.
Mas. Bong Moon Twee.
Third Vice-Pres:..... Mas. Tan Jin Hoe.
Mas. Yong Yee Fong.
Fourth Vice-Pres:..... Miss Glory Daniel.
Mas. Mohd Ali.
Treasurer..... Mas. P. Maniarasu.
Asstt. Treasurer:..... Miss Chu Tsuk Lim.
Secretary..... Mas. Chin Ngan.

G. S.

A NEW EPWORTH LEAGUE IN PAHANG

Under the able leadership of Mr. W. H. T. Abraham, former Central District President and now Local preacher in the Methodist Church, Bentong, a new league has been started in Pahang. We feel very much indebted to Mr. Abraham for starting this league which was a long felt need on the Eastern Coast of our Peninsula.

We hope this League will form the nucleus for Christian Work on the Eastern Coast Lands. We extend our congratulations to Mr. Abraham and his new Cabinet.

CABINET OFFICERS OF THE EPWORTH LEAGUE OF THE METHODIST EPISCOPAL CHURCH, BENTONG PAHANG

President..... *W. H. T. Abraham.
1st. Vice-President..... *Miss Tan Kim Ngeo.
*Mr. Nasarajah.
2nd. „ „ ..... *Mr. Tan Kee Seong.
*Mr. Arulurajah.
3rd. „ „ ..... *Mr. J. D. Balasingam.
*Mr. Tan Moo Say.
4th. „ „ ..... Mr. Tan Ah Ann.
*Miss Wong Swee Chan.
Secretary..... *Mr. Yap Piang Fong.
Assistant..... Miss Chim Yook Moy.
Treasurer..... *Mrs. Tan Chee Boon.
Assistant..... Mr. Chia Seng Fatt.
Junior League Supt:..... *Mrs. Tan Kee Seong.
Other Officers. Director of Music
Mr. Lim Yow Sim.
Director of Recreation and Culture
Mr. Tan Ah Kow.
Sports Captain..... Mr. Koe Ah Cheong.
Pastor..... *Mr. Tan Kee Seong.

*Officers of the Cabinet.

HON. SECRETARY.

TAMIL EPWORTH LEAGUE, SINGAPORE

The following were elected office bearers of the Singapore Tamil Epworth League at the annual general meeting held on 8th October, 1936.

President..... Mr. George Supramaniam.
1st. Vice-President..... Mr. K. C. Cherian (re-elected).
Miss Daisy Thomas.
2nd. „ „ ..... Mr. V. A. Chelliah.
3rd. „ „ ..... Mrs. Ramalingam (re-elected).
Miss Sucilia Doraisamy.
4th. „ „ ..... Mr. S. J. Alfred.
Mr. R. R. Supramaniam.
Miss Violet Joshua.
Hon. Treasurers..... Mr. P. V. Thomas.
Miss Mary Thomas.
Hon. Secretary..... Mr. Victor Joseph.

PENANG UNION EPWORTH LEAGUE

1. *Stockings Social*:

A Stockings Social was held last month to raise money for benevolences. It was very successful and an enjoyable time was had by everyone present. Financial help was given to a poor old lady and the remaining sum will be given to the Kimberley Street Clinic to buy milk for poor children. A sum of $10.00 has been sent to the Home Mission, and the first consignment of clothes for the Sakais was sent through Dr. Dodsworth.

2. *Lecture by Mr. V. D. Kuppusamy.*

An interesting talk on "Contacts with Youth" was given by Mr. V. D. Kuppusamy to the Leagues on Friday, October 23, at the Manse. In spite of the rain over fifty Leaguers were present.

3. *Badminton Match*:

The Union League visited the Bukit Mertajam League on the 17th inst., and defeated the sister league in a friendly game of badminton. The Penang Leaguers were later treated to a "Makan Besar" by the B. M. Leaguers. Thanks to Bukit Mertajam for her hospitability.

P.U.E.L.

TAIPING—PARIT BUNTAR INTER-LEAGUE VISIT

Parit Buntar Epworth Leaguers were accorded a joyful visit from their neighbouring chapter, the Taiping Epworth League on Sunday afternoon October 18th. On the arrival, the visitors were entertained to a sumptuous tea organised by members of the local Cabinet. At the function, Mr. Yeong Ah See, the President of the Parit Buntar League, in a few appropriate words, welcomed and introduced the visitors. Later, the visitors adjourned to the A.C.S. Main Hall to conduct the Special Evening Service. Inspite of a threatening shower, considerable numbers turned out to hear an inspiring message, entitled The Investment of Life, by Mr. D. G. Jayasekara, the President of the Taiping League. In their programme were two fitting and delightful songs contributed by the girl-members of the visitor's Gospel Team. The object of this Inter-League Visit was to bring the two Leagues into closer contact and thereby secure joint co-operation in the work of God. As the visitors departed for Taiping in the night, they were given a warm send-off by the home League.

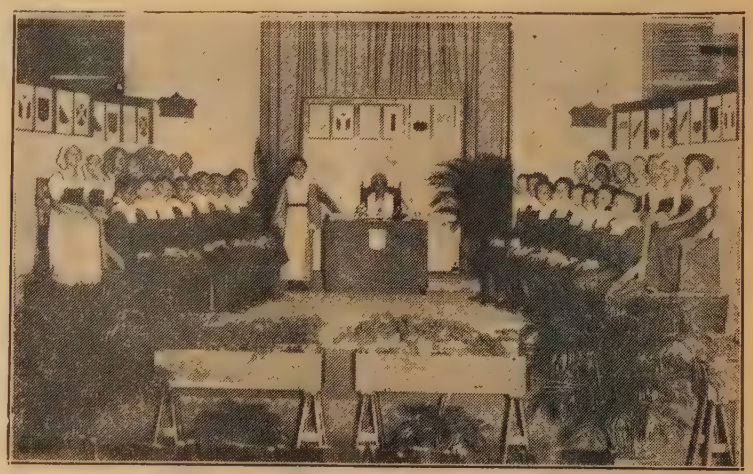
UNION EPWORTH LEAGUE, PARIT BUNTAR

On the evening of 7th October, a Devotional Meeting was held and was attended by a big number of members and friends. Dr. L. Proebstel preached at the service. He spoke on the vital importance of the Spirit of God in our lives. He referred to the new life that the Gospel has brought to the various peoples of the world.

Seremban Junior League Cabinet
1936

A.C.S. Seremban Badminton Team
Negri Sembilan Champions
Capt. Wong Yew Chong, standing extreme right

Pied Piper of Hamelin
Produced by A.C.S. Middle School
Singapore, November 13th



The Town Council

Pied Piper and the Rats.

A.C.S.
Annual Concert
Pied Piper
Coleman Street, Singapore

OUR SCHOOLS

ANGLO-CHINESE SCHOOL, SEREMBAN

Badminton Team

In the Inter-Party Tournament run by the Negri Sembilan Badminton Association this year, the A.C.S. Badminton Team won the State Championship for the second successive year. The School team defeated its opponents, the Winsome Badminton Party by three games to two, in the final.

Although the margin of victory was somewhat narrow, the issue was never in doubt.

Wong Yew Chong captain of the School Badminton Team also won the Negri Sembilan Open Singles Championship for the second year in succession. He won the final in a very convincing manner by defeating his opponent 15—3; 15—3.

G. S.

PIED PIPER OF HAMELIN

The annual concerts of the Anglo-Chinese School, Coleman Street, Singapore, have become justly celebrated. Two years ago the operetta "Puss in Boots" was produced with great popularity and success. Last year the large boys choir from the Middle School contributed several excellent items to the Anglo-Chinese School Concert, staged in the Victoria Theatre.

This year the main item of the programme was an operetta in three acts, "The Pay of the Pied Piper," which was acted by a large cast of 55 boys under the able direction of Miss Bella Russell who was responsible for the colourful costumes as well as the production and music. (The operetta itself is described elsewhere in this issue on the page entitled "TALK TO BOYS"). The singing and acting of the boys was very much appreciated, the squeaking and acting of the 20 rats being especially applauded by the children. The acting honours went to Chen Chi Chang as the Burgomaster, Tan Boon Chiang as the Beadle, and Tan Joo Liang as the Piper.

The supporting items included four part songs by the school choir of 50 voices and the recitation of Browning's "The Pied Piper of Hamelin."

The chairman, the Rev. H. B. Amstutz, thanked the parents and guests for their support, and he welcomed Mr. and Mrs. T. W. Hinch who had just returned from home leave.

The programme was performed altogether six times, on November 3, 4, 5, 6, 10, and finally on the 13th, so that the concert was witnessed by altogether 400 parents, Old Boys and guests, 1,700 school children from the Methodist Girls School, the Fairfield Girls School and from three sections of the Anglo-Chinese School. There is a rumour that the Concert may be repeated one afternoon during our Annual Malaya Conference.

The high standard of singing, music and play production in the Anglo-Chinese Middle School, Singapore, is largely to be attributed to the years of faithful and efficient direction by Miss Russell.

Sitiawan A.C.S. Basket Ball team

Horley Hall, Ipoh

MUSICAL FARE AT IPOH

Splendid Concert by Wesley Glee Club.

A well-balanced concert was given by members of the Wesley Glee Club in aid of the Church music fund at the Anglo-Chinese Girls' School Hall on Saturday evening, Nov. 7th when selections from Gilbert and Sullivan's operas and sacred chorals were effectively rendered by a well-trained choir.

The Club had the assistance of the Anglo-Chinese School orchestra, under the baton of Mr. Aw Boon Soo, whose selections were fully appreciated. They played Hall's "W.M.B. March," and selections from "La Diadem," and "The Golden Sceptre."

"The Street of Ivory."

Striking a modern note in its attention to the machine age and the outlook of the worker, "The Street of Ivory" provided scope for effective staging and acting, and a good cast gave an excellent performance. Mr. Low Chooi Beng as the ivory worker and Mr. Foo Ban Choon as his factory-employee son, had the major roles and they filled them well. Miss Tan Geak Kee and Messrs. Yong Chong Yoong and Eng Seong Hooi also gave of their best and the work generally testified to the zeal and interest of the Producer, Mrs. T. Runyan.

Choral Numbers.

During the first half of the programme, the Glee Club were heard in sacred selections—Gounod's "Praise the Father" and Mozart's "Gloria" from the Twelfth Mass.

The second half was devoted to selections from Gilbert and Sullivan and the charming tunes of "The Mikado," "H.M.S. Pinafore," and "The Sorcerer" quickly had the audience in a throughly appreciative frame of mind. Much interest was added to the offerings by reason of the bright descriptions of each opera given by Dr. L. Proebstel, of Penang, prior to the choral numbers.

Miss Thirza Bunce, who trained the choir, is deserving of special praise for their items generally were above standard and showed evidence of careful training and persistent practice. She was presented with a bouquet of flowers and a more concrete token of appreciation before the concert terminated, and Rev. T. Runyan expressed the church's appreciation of the assistance given them in organising the concert.

Mrs. Runyan and Miss Esther Lee assisted Dr. Proebstel with the accompaniments.

KLANG UNION EPWORTH LEAGUE

Win-My-Chum Week,

October 7th—11th 1936.

Klang was rather fortunate in getting the services of the Rev. Goh Hood Keng who came all the way from Singapore to conduct the meetings. The week was one of great spiritual experience. The Rev. Goh Hood Keng, in his simple, yet forceful appeals touched many young hearts and made them [illegible] of a Saviour. As a result of his talks seventy-nine young people expressed their desire to learn more of Jesus Christ and to accept Him as their Saviour and Master.

The Church was packed to its capacity every evening. Extra seats had to be provided to accommodate the eager crowds who came to listen to the inspiring messages that were delivered with a marked sincerity of purpose.

On Saturday the 10th October the Rev. Goh spent the [illegible] having personal interviews with many young people who had certain personal problems to solve. Mrs. A. Richard helped Mr. Hood Keng by taking charge of the ladies.

Much of the success of the Win-My-Chum meetings was due to the hard spade-work done by a special sub-committee appointed by the Epworth League Branch Meeting well ahead of the week. The members of the committee visited many young people in their homes, and had special meetings with them so that when the meetings began, they were prepared to receive the message.

All those who stood up during these meetings have signed on pledge-cards and have been divided into five different groups or classes. They will receive regular instructions on Christian Teachings by the Church leaders.

Whatever we have achieved, or Rev. Goh Hood Keng has accomplished, is due to the mighty power and influence of God our Redeemer. May we praise Him.

"O that men would praise the Lord for His goodness.

And for his wonderful works to the children of men."

A. T. Ponniah,

President Klang Union Epworth League.

K.L. Chinese Epworth League
One Day Institute, Nov. 11.

Taiping Wesley Church Choir

ANGLO-CHINESE SCHOOL, KAMPAR

School Concert

The Anglo-Chinese School, Kampar, staged a very fine concert on Friday, 6th November, in the spacious Teh-Eu Hall of the Annexe. There were two full dress rehearsals for the children of the local schools. Altogether about $580.00 was realised from the sales of tickets and the large audience that evening was evidence of the great support given to the School.

After the orchestra of the A.C.S. Ipoh had played selections, a Chinese play entitled "Defeated" was put on by the big boys of the upper classes. It was a crook drama in which a famous "Shylock Holmes" was outwitted by a gang of crooks. The play was well acted, under the careful direction of Mr. Kuan Low Fook.

The first part of the programme was brought to a close with an interesting play entitled "A Bad Bargain" by the boys of Stds. II & III under the direction of Mr. Lo Wei Kuang. The players all acted very well especially Chin Kee Yin as the fisherman and Teh Chong Beng as the Chinese towkay.

During the interval Mr. Yong Ngim Djin, the Headmaster, in a short speech thanked all those present for their kind support and all those who had rendered service in the concert.

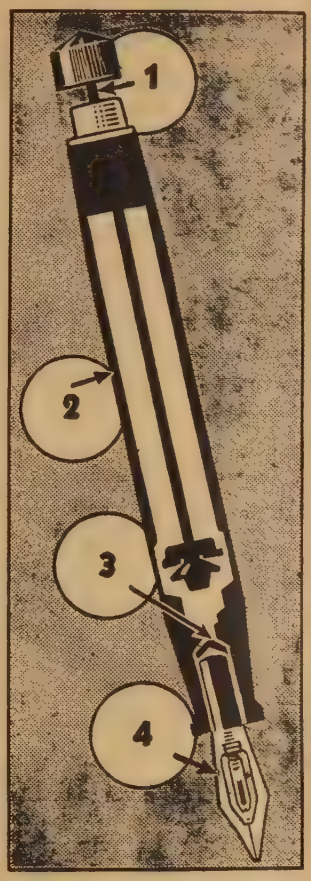
The second part of the programme began with an overture by the orchestra followed by Miss Alice Loh who, appropriately dressed, sang a tuneful Kronchong.

The Scouts of the 1st Kampar Troop, under the direction of Scoutmaster Tan Hong Kim then put on a very amusing farce called "Poor Pussy" which kept the house in roars of laughter. P/Ls Thong Wee Hon and Goh Kim Bah acted well as king and queen respectively while Scout Teh Hock Eng looked charming as the princess.

The climax of the evening's entertainment was reached when the upper class boys and teachers gave a very fine one-act play entitled "The Dear Departed" with Mr. Teerath Ram as the director. The acting was of a high standard and was well received. The scene was appropriately matched with a fireside and other details. Special mention must be made of Mr. Yong Ngim Djin as Mr. Merryweather and Wan Seng Kong as Amelia while others also acted well.

The programme included several songs by the girls of the upper standards, a violin solo by Miss M. Isaac of Ipoh, and humorous songs by Mr. T. Appaduray of Ipoh.

The playing of the National Anthem brought a very entertaining programme lasting 2½ hours to a fitting close.

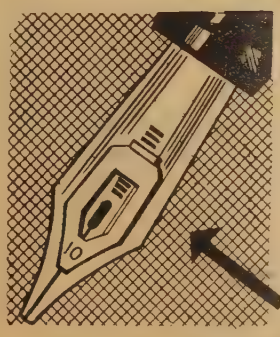


EVERSHARP
ADJUSTABLE

A PEN THAT CANNOT LEAK

POINTS TO REMEMBER

1. EASY TO FILL—WITH ONE STROKE OF THE PLUNGER.
2. TRANSPARENT—SHOWS WHEN TO REFILL.
3. AUTOMATIC SAFETY INK SHUTOFF—ABSOLUTELY PREVENTS LEAKING.
4. ADJUSTABLE POINT—TO FIT ANY STYLE OF HANDWRITING.



● The new *EVERSHARP* with its many startling improvements is a revelation to pen owners. No danger of leaking—no matter how you carry your pen. Merely screw on the top and the flow of ink is shut off—not a drop can pass to stain fingers or clothes. Its transparent barrel, with twice the ink capacity of the average pen, shows when to refill and one stroke of the plunger fills it quickly.

With its graceful Doric shape and new beautiful colours it is the gift which will always be gratefully remembered.

—Dealers—

NANYANG BOOK CO., LTD.,
359, North Bridge Road.

CHUNG HWA BOOK CO.,
71, South Bridge Road.

APB.

OUR BOYS & GIRLS

D.E.E.M.

BROTHER BENEDICT'S LILIES

(From the "Sunday Kindergarten."

by HETTY LEE, M.A.)

Once upon a time there was a valley where the grass was always green. Through the valley flowed a little stream full of clear water. People called the place the "Green Valley," because the grass was so fresh and beautiful. By the side of the stream there lived some brothers who loved each other very much. One of these brothers was called Benedict. Everyone loved Brother Benedict. The children ran up to him and took his hand when he went down the village street. The mothers held up their babies to see him as he passed, and the babies stopped crying when Brother Benedict smiled down at them.

Now Brother Benedict loved everything that God had made, but especially he loved the flowers. He had a garden in the Green Valley, and every day he worked in it and took care of his plants. Sometimes he would take his spade and dig. Sometimes he would water the thirsty plants. Sometimes he would pull up the weeds that grew among his beautiful flowers. There were many things to do in Brother Benedict's garden. Some of the plants that grew were good for food. Some of them were good for medicines and ointments, to make sick people well; and some were only beautiful to see, and perhaps he loved these most of all. And, as time went on, people heard of Brother Benedict's garden and of all the flowers that grew there. "He has a beautiful garden," they said; "have you seen the flowers that grow there?" Sometimes people said to him, "Give us some of your seeds that we may grow our flowers too," and so he gave them the seeds. Sometimes they sent him back the seeds of all kinds of beautiful flowers. Sometimes they sent him plants that he had never seen before. And he sowed the seeds and put the plants into his garden, and so every year there were more and more flowers of all colours and kinds. Brother Benedict kept a long roll of paper, and whenever he had a new plant sent to him he put the name on the roll, and every year the roll grew longer and longer.

One day he saw a man riding along the road that ran through the Green Valley. The man stopped at the house of Brother Benedict and asked to speak with him. "I have brought you this," he said, and he held out a bundle of brown roots. "Here is a letter too," he added, and gave the letter to Brother Benedict. Brother Benedict took the roots and read the letter. This is what the letter said: "These roots are not like any in your garden, nor are they known anywhere in all the Green Valley. They will grow up into little white lilies with fresh green leaves. Each lily will have a green stalk and many white bells hanging one above the other. Our children call these white bells 'Angel bells,' and they call the lilies 'Ladders to Heaven.' Plant these roots in a damp place and they will grow and blossom."

Brother Benedict was very glad. "How beautiful it will be to have these 'Angel bells' in my garden. I will put the name on my roll," he thought. Then he thought, "How the little children in the village would love them! I will not plant them in my own garden, but I will plant them out-side where all the children can enjoy them." So he thanked the man and went to fetch his spade. Then he took the roots in his hands and went out of his garden. He went through the green grass till he came to the stream. Just by the stream were some shady trees, and underneath the trees the earth was quite damp. "I will plant the lilies here," he said. So he dug a hole with his spade, and he planted the roots and covered them up with earth. Then he said, "God bless you, lilies, and may the children always love you;" and he went back to his own garden.

The days passed on, and sometimes God sent rain and sometimes sunshine. And the lilies sent up green shoots and then soft leaves, and at last there came the sweet white lilies with their "Angel bells." Brother Benedict was glad although he had no "Angel bells" in his garden, for he said, "The little children love them so." Next year there were more white lilies down by the stream and under the trees, and the year after there were more and more. The fathers and mothers from the village walked under the trees and smelled the lilies, and said, "How beautiful they are! How did they come here?" and the children played with them and counted up the little "Angel bells," and said, "How beautiful they are! Can you hear the 'Angel bells?'"

But they did not know who put them there. The fathers and mothers did not know either. Only Brother Benedict knew and the Heavenly Father Who made the lilies of the valley.

EVANGELISTIC SERVICES

Wesley Church, Seremban

In October, Wesley Church, Seremban, invited the Rev. W. A. Schurr and the Rev. P. L. Peach of Kuala Lumpur to conduct a series of Evangelistic Services from the 7th to the 11th.

The response shown by members and their friends was very gratifying and seldom if ever, has the Church been filled to such an extent as it was on each of the five evenings the services were held.

The general theme was, "The Secrets of Effective Living" and the following programme was followed:

Wednesday, October 7th.
"A Man's Reward": Rev. W. A. Schurr.
Thursday, October 8th.
"Three Steps to Salvation": Rev. W. A. Schurr.
Friday, October 9th.
"Mountain Peaks": Rev. P. L. Peach.
Saturday, October 10th.
"The Test of Usefulness": Rev. P. L. Peach.
Sunday, October 11th.
"The Man of Galilee": Rev. P. L. Peach.

Rev. P. L. Peach also spoke in the Sunday School on, "Three Living Prophets," and Rev. W. A. Schurr addressed students from the upper classes at chapel on Friday.

THE TAMIL CHURCH, MALACCA

The Church realised about $200.00 in the annual sale held by its "Ladies Aid Society" on Nov. 7. The major portion of the amount goes towards the expenses of Church building repairs.

We are glad to note in this Tamil Church, a steady spiritual growth and a marked increase in the giving during the past few years. Well may this be called the Phillipine Church of Malaya. The art of giving is truly a difficult exercise of the spirit and only the ones spiritually strong, enjoy giving.

The Ladies Aid Society thanks especially our Missionary ladies who played a significant part in the sale.

J. M. D.

(*Continued from page 21*).

could walk away through the gathering unhindered. As he returned to the *"Sopo"* he heard the people behind him calling out "Horas ma kami" (Peace among us), and a cry as they offered up their prayer the moment the ox was sacrificed. Soon after this the celebration was brought to a close.

One of the ring-leaders was however not satisfied and carried the matter further. The following day he got into a fight with one of the guards at the village of Sitahoeroe and was killed by a bullet from one of the enemy.

Could the chiefs ask for any more definite assurance of the injustice which had been committed against the white man? Had not the *Batāragoe* spoken for himself? As stronger evidence of this assurance there came on the second day an unusually heavy rain which drove all the people to their homes. God had protected the white man. "His *tondi* (spirit) is stronger than that of the forest spirit," said the people as they made their way homeward.

Nommensen felt that he had achieved his first great victory, and a few weeks later he wrote to his friends in Europe concerning his battle-front in Sumatra saying, "Silindoeng lies open before us. The Bataks wish you to send more missionaries."

(*To be continued*).

FOR FUNERALS MEMORIALS WREATHS ETC., ETC.

Dial 3869

WEE BROS.,

(Dealers in English Coffins)

155, Selegie Road,

SINGAPORE.

M. HASSAN,

34, 36 & 37, Bras Basah Road,
SINGAPORE.

Telephone No. 3411.

STOCKISTS OF:
Frigidaires, Koldchests, modern electric chandeliers, fancy lamp bowls and shades, bed lamps, fans, electric bells, batteries, wiring accessories, domestic appliances, sanitary wares and etc.

CONTRACTORS FOR:
Electrical, water and gas installations.

SERVICE:
Our service man will attend at short notice to complaints on electric lights, bell system, water and gas pipes etc.

WORKSHOP:
Our workshop is fully equipped to meet all requirements of our customers and therefore prompt and accurate service is assured.

"ROYAL DOULTON"

SANITARY FITTINGS

FOR THE

HOSPITAL

LABORATORY

INSTITUTION

and YOUR HOME

SUPPLIED & INSTALLED

BY

WATTS & BAKER

SINGAPORE.

Office: 57, Robinson Road. Phone 4025

American Foreign Insurance Association

Head Office: 80. Maiden Lane, New York

Control Office For Malaya, Siam and the Netherlands Indies.

34/35 Mercantile Bank Building, (P.O.Box 46), SINGAPORE

F. T. WYCKOFF, *Manager*.

Member Companies.	Assets.
The American Insurance Co. (Ltd.)	US $ 28,962,525.17
The Continental Insurance Co. (Ltd.)	88,173,881.30
Fidelity-Phenix Fire Insurance Co. of New York (Ltd.)	69,295,194.72
Fire Association of Philadelphia (Ltd.)	21,378,763.75
Glens Falls Insurance Co. (Ltd.)	17,750,367.55
Great American Insurance Co. (Ltd.)	47,112,058.87
Hartford Fire Insurance Co. (Ltd.)	94,325,615.97
The Home Insurance Co. (Ltd.)	113,206,862.16
New Hampshire Fire Insurance Co. (Ltd.)	16,379,775.98
The Phoenix Insurance Co. (Ltd.)	41,432,562.20
Springfield Fire and Marine Insurance Co. (Ltd.)	30,363,848.70
St. Paul Fire and Marine Insurance Co. (Ltd.)	36,533,233.54
United States Fire Insurance Co. (Ltd.)	30,122,242.64
Westchester Fire Insurance Co. (Ltd.)	17,865,829.72
(*All Incorporated in U.S.A.*)	US $652,902,762.27

Local Managers: The Halifax Fire Insurance Co. of Halifax, Nova Scotia (Inc. in Canada)

General Agents: Confederation Life Association of Toronto (Inc. in Canada)

FIRE — MARINE — MOTOR CAR — LIFE

"Strongest Property Insurance Group on Earth"

China

Modern educated Chinese Christians are the hope of building a new China. Our correspondent in Shensi, North China, remarks that America is making a valuable contribution toward this by training in her universities keen Chinese students. Two men of the North-Eastern University of Shensi are preaching to crowds of Chinese and leading many to decision. Christian Chinese hold the highest positions in the Government. A minister of the Honan Government has made his home a centre of Christian fellowship where several high officials have decided for Christ. One of our correspondents writes of another well-known leader in China who rises at dawn to start the day with prayer and Bible study; each evening he closes the day with family worship with his wife and intimate friends. Every Sunday Christian officials in the Nanking Government attend divine worship in his home.

Slaying the Chinese Dragon

The anti-opium campaign throughout China is vigorous in Shensi. In 1933 a plan was formed to eliminate poppy growing completely in six years. At the end of 1935, 47 of the 73 districts under provincial control were cleared of the poppy; 33 districts in northern Shensi controlled by Communists, but progressively delivered, are big opium growing areas. In 1935 a central clinic in Sian cured 3,000 addicts.

—*World Survey Service.*

India

Serious Decline of Missionaries in India

The new Directory of Christian Missions and Churches in India, Burma and Ceylon, just published, shows that there are now 4,467 missionaries compared with 6,030 at the end of 1933. This decrease consists of 324 men, 295 women and 944 wives. This latter figure is partly due to the enumeration only of those who are engaged in full work, but one-third is certainly due to the large decrease in men missionaries. This decline is a serious matter in view of the unprecedented opportunities which exists in India to-day. Literally tens of thousands of enquirers are pressing for admission and there are not enough workers to deal with them. The large mission boards have many vacancies, but few candidates.

The American Bible Society circulated during 1935 at home and abroad 7,223,550 volumes of Scripture in 132 languages and dialects. Scriptures in more than 100 languages were circulated in the United States alone.

Christian Youth Units

The young people of about fifty or more Protestant churches and other agencies in North America are united under the slogan "Christian Youth Building a New World" in a movement which has for its goal the building of a world more like the Kingdom of God. The youth of Methodism are represented in this united movement, and the Epworth League is taking a large part in it.

The National Council of Methodist Youth met in 1934 in a history-making meeting. There were gathered more than 1,000 young people and their leaders from nearly every state in the Union. Together with other Christian youth, our young people have united to build a new world, beginning with a new personality and including a new home, church, community, nation and world.—*Christian Advocate.*

"God will not ask us what kind of a church we have lived in, but what kind of a church we have longed for."

—*Tyrrell.*

TENTATIVE PROGRAMME
MALAYA ANNUAL CONFERENCE
WESLEY CHURCH
January 7th—12th., 1937

Tuesday January 5th.	
9.00 a.m.	Conference Examinations. Wesley Hall.
4.00 p.m.	Cabinet Meeting. Bishop's Residence.
	Conference of the W.F.M.S. Ladies. Nind Home.
Wednesday January 6th.	
9.00 a.m.	Conference Examinations. Wesley Church.
10.00 a.m.	Finance Committee. Wesley Hall.
4.30 p.m.	Malaysia Commission of Religious Education. Wesley Hall.
	Conference of the W.F.M.S. Ladies. Nind Home.
Thursday January 7th.	
8.30 a.m.	Opening Service of Worship of the Annual Conference.
9.30 a.m.	Conference Roll Call.
9.30 a.m.	Organization of the Lay Conference. Place of meeting not decided yet.
5.00 p.m.	Meeting of the Women's Conference. Place not decided yet.
Friday January 8th.	
8.30 a.m.	Opening Service of Worship.
9.15—10.30 a.m.	United Session—Annual and Lay Conferences.
5.00 p.m.	Meeting of the Women's Conference. Place not decided yet.
Saturday January 9th.	
8.30 a.m.	The Holy Communion.
9.30 a.m.	United Session.
4.30 p.m.	Conference Reception to Bishop and Mrs. Edwin F. Lee.
Sunday January 10th.	
8.00 a.m.	Ordination Service.
9.00—12.00 a.m.	Usual morning services of worship in the Singapore Churches. Guest preachers to be arranged by local pastors.
6.00 p.m.	Conference Sunday Service in the Victoria Memorial Hall.
Monday January 11th.	
8.30 a.m.	Opening Service of Worship.
9.15 a.m.	Conference Session.
Tuesday January 12th.	
8.30 a.m.	Opening Service of Worship.
9.15 a.m.	Conference Session.
11.00 a.m.	Reading of Apointments. Adjournment.

N.B.—The time for the various Committee Meetings will be announced in the January issue of the Malaysia Message.
Common tiffins will be served in Wesley Hall from Thursday to Monday (excepting Sunday) inclusive.
Please note that this is the Tentative Programme for the Malaya Annual Conference only and has nothing to do with the Programme for the Chinese Conference

HOBART B. AMSTUTZ, *Chairman.*
Malaya Annual Conference Programme Committee.

1937 Malaysia Chinese Mission Conference

To be held at Telok Ayer Church
Opening Thursday 8.30 a.m. Jan. 14th
Closing Sunday 17th

Bishop Lee hopes that these dates will be convenient for all concerned.

A HEALTHY BABY, A HAPPY FAMILY

BLUE CROSS MILK AT ITS BEST

SAFE FOR YOUR BABY

RALEIGH

THE ALL-STEEL BICYCLE

THE RALEIGH

A Strong and Reliable Bicycle.
Wheels, Spokes, Handle Bars,
Gear-Wheels, etc.
All in Chromium Plated Finish.

RALEIGH

"RAJAH"

Price $45.00

SPECIFICATION.

Frames:	22 inch and 24 inch.
Wheels:	28 inch and x 1½ inch.
Tyres:	Dunlop.
Pedals:	Rubber.
Saddle:	3 Coil Spring.
Fittings:	Tool Bag, Tools and Pump complete.
Reflector:	Fitted rear Mudguard.
Finish:	Black.

Sole Agents:-

ROBINSON & CO., LTD.

SINGAPORE — KUALA LUMPUR

"IN THE STEPS OF THE MASTER"

H. V. Morton's wonderful book is only $4.50. Over half a million copies have been sold since 1934.

From the introduction:—

"I have attempted to put down in this book the thoughts that come to a man as he travels through Palestine with the New Testament in his hands."

H. V. Morton goes right through Palestine, Syria and Trans-Jordan, observing those things still visible to-day which illustrate or illuminate the Life and Teaching of Christ.

Only a few copies left at the

MALAYA PUBLISHING HOUSE, LTD.
SINGAPORE.

Printed at the Malaya Publishing House, Limited, Singapore.